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ANCIENT INDIA

AS DESCRIBED BY

KTĒSIAS THE KNIDIAN;

BEING

A TRANSLATION OF THE ABRIDGEMENT OF HIS "INDIKA" BY PHŌTIOS, AND OF THE FRAGMENTS OF THAT WORK PRESERVED IN OTHER WRITERS.

BY

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WITH INTRODUCTION, NOTES, AND INDEX.

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PREFACE.

THIS little book forms the third volume of the series of Annotated Translations of those works of the Classical writers which relate to Ancient India. The volumes already issued contain Translations of the Fragments of Megasthenês—of the Indika of Arrian—and of the Periplûs of the Erythræan Sea; and in those which are to follow will be rendered the Geography of India as given by Strabo and by Ptolemy, and the accounts of the Makedonian Invasion as given by Arrian and by Curtius—and these works will complete the series.

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ANCIENT INDIA,

AS DESCRIBED BY KTÊSIAS.

Introduction.

The Life and Writings of Ktêsias.

To Ktêsias belongs the distinction of having been the first writer who gave to the Greeks a special treatise on India—a region concerning which they had, before his time, no further knowledge than what was supplied by the few and meagre notices of it which had appeared in the *Geography* of Hêkataios of Milêtos, and in the History of Herodotos. This Ktêsias was a native of Knidos, an important Lakedemonian colony situate on the sea coast of Karia, and was the son of Ktêsiokhos (or Ktêsiarkhos).[1] His family, as we learn from Galen,[2] was a branch of the Asklêpiadai, a caste of priests settled principally in Kôs and Knidos, with whom medicine was an hereditary profession. He was contemporary with Hippokratês, who like himself was an Asklêpiad; but he was very much younger than his illustrious kinsman, though by how many years we know not, as the date of his birth cannot be ascertained. We may conclude, however,

[1] V. Tzetz. *Chil.* I. 1; Suidas, *Eudoc.* p. 268; Plutarch. *Artaxerxes*; Lucian. *Ver. Hist.* I. 3.

[2] Tom. V. p. 652, l. 51 ed. Basil.

that he must have risen to eminence by the practice of his art before the year 416 B.C., for about that time he repaired to Persia, probably on the invitation of the king who appointed him physician to the royal court. Here he remained for 17 years, of which the first eleven were spent under Darius II, and the remaining six under his successor Artaxerxês Mnêmôn.[3] He accompanied the latter when he took the field against Cyrus, and, as we learn from Xenophon, cured the wound which his royal master received in the battle of Kunaxa.[4] Soon after this he appears to have left Persia and returned to his own country. This was in the year 398, after which we know nothing of his career.

Ktêsias diversified his professional with literary pursuits and was the author of several works, of which the most important was his history of Persia. This was written in 23 books, of which the first six contained the history of the Assyrian monarchy down to the foundation of the kingdom of Persia. The next seven contained the history of Persia down to the end of the reign of Xerxes, and the remaining ten carried the history down to the time when the author left the Persian Court. This great work, whatever may have been its other merits, possessed this especial value, that the facts which it recorded were derived principally

[3] Diodôros (I., 1) followed by Tzetzes (*Chil.* I. i, 82), writes that Ktêsias fighting with his countrymen on behalf of Cyrus was taken prisoner at the battle of Kunaxa, and was thereafter on account of his skill in medicine taken into the king's service, in which he remained for 17 years. A comparison however of well ascertained facts discredits this statement.

[4] V. *Anab.* I. viii, 27.

from the Persian state-records[5] which Ktêsias was permitted by the king to consult. His statements, as might be expected, are frequently at variance with those of Herodotos whose sources of information were different. He is also in a few instances at variance with his contemporary Xenophon. The work unfortunately no longer exists, but we possess a brief abstract of its contents made by Phôtios, and some fragments which have been preserved by Diodôros and other writers.

Besides the History and the Treatise on India, Ktêsias appears to have composed several minor works. These consisted, so far as is known, of treatise on the Revenues of the Persian Empire, two treatises of a geographical nature—one being on Mountains, and the other on Rivers, and some books of voyages entitled *Periploi*.

The *Indika* of Ktêsias, like his other works, has been lost, but, like his great work on the History of Persia, it has been abridged by Phôtios, while several fragments of it have been preserved in the pages of other writers, as for instance Ælian. It was comprised in a single book, and embodied the information which Ktêsias had gathered about India, partly from the reports of Persian officials who had visited that country on the king's service, and partly also perhaps from the reports of Indians themselves, who in those days were occasionally to be seen at the Persian Court, whither they resorted, either as merchants, or as envoys bringing presents and tribute from the

[5] ἐκ τῶν βασιλικῶν διφθερῶν ἐν αἷς οἱ Πέρσαι τὰς παλαιὰς πράξεις κατὰ τινα νόμον εἶχον συντεταγμέας. Diod. II. 32.

princes of Northern India, which was then subject to Persian rule. Ktêsias unfortunately was not only a great lover of the marvellous, but also singularly deficient, for one of his profession, in critical acumen. He took, therefore, no pains to sift the accounts which were communicated to him, and the book which he gave to the world, instead of being, what a careful enquirer with his advantages might have made it—a valuable repertory of facts concerning India and its people, seemed to be little else than a tissue of fables and of absurd perversions or exaggerations of the truth, and was condemned as such, not only by the consentient voice of antiquity, but also by the generality of the learned in modern times. The work was nevertheless popular, and in spite of its infirm credit, was frequently cited by subsequent writers. Its 'tales of wonder' fascinated the credulous, while its style, which was remarkable alike for its ease, sweetness, and perspicuity, recommended it to readers of every stamp.[6] It was the only systematic account of India the Greeks possessed till the time of the Makedonian invasion.

We must notice in conclusion the fact, that, as the knowledge of India, and especially of Indian antiquity, has increased, scholars have been led to question the justice of the traditional verdict which condemns K t ê s i a s as a writer of unscru-

[6] Ktêsias, though a Dorian, used many Ionic forms and modes of expression, and these more in the *Indika* than in the *Persika*. His style is praised for the qualities mentioned in the text by Phôtios, Dion. Halicarn, and Demet. Phaler, who does not hesitate to speak of him as a poet, the very demiurge of perspicuity (*ἐναργείας δημιουργός*).

pulous mendacity. They do not indeed wholly exculpate him, but they have shown that many of his statements, which were once taken to be pure falsehoods, have either certain elements of truth underlying them, or that they originated in misconceptions which were perhaps less wilful than unavoidable. The fabulous races for instance which he has described are found, so far from being fictions of his own invention, to have their exact analogues in monstrous races which are mentioned in the two great national epics and other Brahmanical writings, and which, though therein depicted with every attribute of deformity, were nevertheless, not purely fictitious, but misrepresentations of such aboriginal tribes as offered a stout resistance to their Aryan invaders while still engaged in the task of conquering India.

These moderate views, which have been advocated by such authorities as Heeren, Bähr, C. Müller, Lassen, and others, will no doubt come eventually to be very generally accepted.

Notice of Phôtios.

Phôtios, to whom we are indebted for the abridgments of Ktêsias, was the Patriarch of Constantinople, an office to which he was elected, though previously a layman, in the year A. D. 858. Soon after the accession of Leo VI. as emperor (886) he was accused of having conspired against his life, and was in consequence banished to a monastery in Armenia, where he ended his days. He was not only a scholar of wonderful erudition and sound judgment, but was the author of many

works, the most important of which was that entitled *Myriobiblion* or *Bibliothêkê*—which was a review on an extensive scale of ancient Greek literature. It contained abstracts of the contents of 280 volumes, many of which are now known only from the account which he has given of them. His abridgment of the Persian history of our author is much more concise than that of his *Indika*. The latter is however a careless and unsatisfactory performance, for the passages summarized are chiefly those for which Ktêsias was stigmatized as a fabulist and a liar.

As Lassen has devoted one of the leading sections[7] of his great work on Indian Antiquity to an examination of the reports which are yet extant of K t ê s i a s upon India, and as his review is all but exhaustive, and reflects nearly all the light that learned research has yet been able to throw upon the subject, I have for this reason, as well as with a view to obviate the need which would otherwise occur, of having constant recourse to long foot-notes, thought it advisable to append to the translation of the Greek text a translation of this review. I have appended also a translation of some passages from Indikopleustês, which will serve to illustrate the descriptions given by Ktêsias of certain Indian animals and plants.

[7] In vol. II., pp. 641 ff. 2nd ed. 1874.

THE INDIKÁ OF KTÊSIAS.

FRAGMENT I.

Ecloga in Photii, *Bibl.* LXXII, p. 144 seqq.

1. Another work was read—the *Indika* of Ktêsias, contained in a single book wherein the author has made more frequent use of Ionic forms. He reports of the river Indus that, where narrowest, it has a breadth of forty stadia, and where widest of two hundred;[1] and of the Indians themselves that they almost outnumber all other men taken together.[2] He mentions the *skôlex*,[3] a kind of worm bred in the river, this being indeed the only living creature which is found in it. He states that there are no men who live beyond the Indians,[4] and that no rain falls in India[5] but that the country is watered by its river.

2. He notices the *pantarba*,[6] a kind of

[1] This differs from what Arrian states on the authority of Ktêsias, (see Frag. ii.) Probably Arrian has quoted the sentence more correctly than Photios. And 100 stadia is far enough from the truth. With Ktêsias Conf. Philostratus, *Vit. Apoll.* II, 18: *τὸν μὲν δὴ Ἰνδὸν ὧδε ἐπερατώθησαν, σταδίους μάλιστα τεσσαράκοντα τὸ γὰρ πλώιμον αὐτοῦ τοσοῦτον.* See Mannert, *Geogr. d. Gr. u. Rom.* Bd. V, i, p. 74.

[2] Conf. Herodot. III, 94; Strabo II, v. 32.

[3] Conf. § 27, and Frag. xxvi.

[4] Conf. Herodot. III, 98, 105; Strabo II, v, 1, 32.

[5] But conf. Strabo XV, i, 1, 13, 17, 18; Arrian, *Indika*, VI, 4; Philost. *Vit. Apoll.* II, 19; Diodor. II, 36.

[6] Count Weltheim (*Sammlung von Aufsätzen*, &c. Bd. II, p. 165ff.) regards this as the *Hydrophanes* or the changing stone, sun agate, a kind of opal, remarkable for the variety of colours it displays when thrown into water.

sealstone, and relates that when sealstones and other costly gems to the number of 477[7] which belonged to the Baktrian merchant, had been flung into the river, this *pantarba* drew them up to itself, all adhering together.

3. He notices also the elephants[8] that demolish walls; the kind of small apes[9] that have tails four cubits long; the cocks that are of extraordinary size;[10] the kind of bird called the parrot[11] and which he thus describes: it has a tongue and voice like the human, is of the size of a hawk, has a red bill, is adorned with a beard of a black colour, while the neck is red like cinnabar, it talks like a man in Indian, but if taught Greek can talk in Greek also.

4. He notices the fountain[12] which is filled every year with liquid gold, out of which are

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[7] So Müller's text, the common reading is 77.

[8] With this compare Frag. iv. below.

[9] This is reconcilable with the accounts of others if for *μικρῶν* we read *μακρῶν*. For Megasthenês also speaks of Indian apes not smaller than large dogs and which have tails of *five* cubits length which answer to the *Mandi* ape or *Simia Faunus*, with the hair on the forehead projecting over the eyes, and the beard white, the body being dark. Vid. Ælian, *Nat. An.* XVII, 39; conf. XVI, 10, and Strabo XV, i, 37:—"The monkeys are larger than the largest dogs . . . their tail; are more than two cubits in length."

[10] Conf. Frag. v.c.

[11] Βιττακός: Reland *De Ophir*, p. 184, compares this with the Persian تک *tedek*. In Arrian, *Ind.* XV, 8 and Ælian, *Nat. An.* XVI, 2 and 15, the bird is called *σιττακος*. Ælian however elsewhere calls it *ψιττακός* and so also Diodôros and Pausanias. A feminine form *ψιττακή* occurs in Arist. *H. An.* VIII, 12. The form in Pliny is *P. Alexandri*.

[12] Conf. Philostrat. *Vit. Ap. T.* III, 15.

annually drawn a hundred earthen pitchers filled with the metal. The pitchers must be earthen since the gold when drawn becomes solid, and to get it out the containing vessel must needs be broken in pieces. The fountain is of a square shape, eleven cubits in circumference, and a fathom in depth. Each pitcherful of gold weighs a talent. He notices[13] also the iron found at the bottom of this fountain, adding that he had in his own possession two swords made from this iron, one given to him by the king of Persia,[14] and the other by P a r y s a t i s, the mother of that same king. This iron, he says, if fixed in the earth, averts clouds and hail and thunderstorms, and he avers that he had himself twice seen the iron do this, the king on both occasions performing the experiment.[15]

5. We learn further that the dogs of India[16] are of very great size, so that they fight even with the lion;[17] that there are certain high mountains having mines which yield the sar-

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[13] The Munich MS. 287, makes this a separate fountain: ἔστι δὲ ἑτερα κρίνη (read κρήνη) ἥτις ἐξάγει σίδηρον. Conf. Philost. *Vit. Apoll.* III, 45.

[14] Artaxerxes Mnêmôn.

[15] Bachr thinks that Ktêsias here refers to the magnet, the properties of which were not at that time so well known as now.

[16] Conf. Ælian. *Nat. An.* IV, 19; VIII, 1, 9; and Frag. vi, below.

[17] Compare what Ælian (Frag. vi.) says of the dogs of the Kynamolgoi; compare also Strabo, quoting Megasthenes XV, p. 1029, and the account in Curtius (*de Reb. Alex.* IX, i, 31) of an Indian dog attacking a lion.

dine-stone, and onyxes, and other seal stones ;[18] that the heat is excessive, and that the sun appears in India to be ten times larger[19] than in other countries ; and that many of the inhabitants are suffocated to death by the heat. Of the sea in India, he says, that it is not less than the sea in Hellas ; its surface however for four finger-breadths downward is hot, so that fish cannot live that go near the heated surface, but must confine themselves always to the depths below.

6. He states that the river Indus flows through the level country, and through between the mountains, and that what is called the Indian reed[20] grows along its course, this being so thick that two men could scarcely encompass its stem with their arms, and of a height to equal the mast of a merchant ship of the heaviest burden.[21] Some are of a greater size even than this, though some are of less, as might be expected when the mountain it grows on is of vast range. The reeds are distinguished by sex, some being male,

[18] These mountains have been variously identified with Taurus, with Imaus, with Paropamisus, and with the mountains of Great and Little Bukharia, which stretch through Tibet, and Kaśmîr, but Count Weltheim takes them to be the Bala Ghâts near Bharoch. The Periplûs states that onyxes and other precious stones were found in Ozênê (now Ujjain) and thence sent to Barygaza (Bharûch) for export. The well known Khambay stones come from a neighbouring district.

[19] Strabo III, p. 202, contests this.

[20] Conf. Frag. vii, below.

[21] Lit. of 10,000 talents : or μυριαμφόρου (Lobeck, *ad. Phyrn.* p. 662) 60,000 amphorœ. Conf. Frag. vii.

others female. The male reed has no pith, and is exceedingly strong, but the female has a pith.[22]

7. He describes an animal called the *martikhora*,[23] found in India. Its face is like a man's—it is about as big as a lion, and in colour red like cinnabar. It has three rows of teeth—ears like the human—eyes of a pale-blue like the human and a tail like that of the land scorpion, armed with a sting and more than a cubit long.[24] It has besides stings on each side of its tail, and, like the scorpion, is armed with an additional sting on the crown of its head, wherewith it stings any one who goes near it, the wound in all cases proving mortal. If attacked from a distance it defends itself both in front and in rear—in front with its tail, by up-lifting it and darting out the stings, like shafts shot from a bow, and in rear by straightening it out. It can strike to the distance of a hundred feet, and no creature can survive the wound it inflicts save only the elephant. The stings are about a foot in length, and not thicker than the finest thread. The

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[22] Cf. Theophrastos, *Plant. Histor.* IV, ii, where he states that the male reed is solid, and the female, hollow. Cf. also Pliny, *Hist. Nat.* XVI, 36. Sprengel identifies this reed of Ktesias with the *Bambusa* and *Calamus Rotang* of Linnæus. The same reed is mentioned by Herodotus (III, 98).

[23] See Frags. viii—xi, below.

[24] *μείζω ὑπάρχουσαν πήχεος*. Bachr rightly amends the reading here to *μεῖζον ὑπάρχον ἄν*, which refers the measure to the sting instead of to the tail.

name *martikhora*[25] means in Greek *ἀνθρωποφάγος* (*i.e.* man-eater), and it is so called because it carries off men and devours them, though it no doubt preys upon other animals as well. In fighting it uses not only its stings but also its claws. Fresh stings grow up to replace those shot away in fighting. These animals are numerous in India, and are killed by the natives who hunt them with elephants, from the backs of which they attack them with darts.

8. He describes the Indians as extremely just, and gives an account of their manners and customs. He mentions the sacred spot in the midst of an uninhabited region which they venerate in the name of the Sun and the Moon.[26] It takes one a fifteen days' journey to reach this place from Mount Sardous. Here for the space of five and thirty days the Sun every year cools down to allow his worshippers to celebrate his rites, and return home unscorched by his

[25] Tychsen says—This is the Persian مردخور from *mard*, a man and *khorden* to eat: *khor*, the eater, is an abbreviated form of the participle *khordeh*, which is still on use . . . if the final be viewed as a component part of the Persian word, we have only to substitute the participial form مردخورا *mardikhorá*, (abbreviated from *mardikhorán*) as Reland has already done (p. 223), and we obtain precisely the same signification. Conf. Frags. viii—xi; also Philostratus, *Vit. Apoll.* IV, 45.

[26] Weltheim, rejecting the opinion of some that this uninhabited region was the desert of Cobi, takes it to be rather the great desert east of the Indus where the worship of the sun flourished in early times. This desert also was in reality about a fifteen days' journey distant from the mountains which produced the onyx and sardine stones. Lassen has however assigned the locality to the Vindhyas.

burning rays.[27] He observes that in India there is neither thunder nor lightning nor rain, but that storms of wind and violent hurricanes which sweep everything before them, are of frequent occurrence. The morning sun produces coolness for one half of the day, but an excessive heat during the other half, and this holds good for most parts of India.[28]

9. It is not, however, by exposure to the sun that the people are swarthy,[29] but by nature, for among the Indians there are both men and women who are as fair as any in the world, though such are no doubt in a minority. He adds that he had himself seen two Indian women and five men of such a fair complexion.[30]

10. Wishing to assure us of the truth of his statement that the sun makes the temperature cool for five and thirty days, he mentions several facts that are equally strange—that the streams of fire which issue from Ætna[31] leave unscathed amidst the surrounding havoc those lands which

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[27] *ἵνα μὴ ἄφλεκτοι αὐτὴν τελέσασι*, lit. *that they may not celebrate his rites unscorched.* As the writer must have meant the opposite of this, *φλεκτοὶ* must be read instead of *ἄφλεκτοι*.

[28] Conf. Herodot. III, 104.

[29] Conf. Herodot. III, 101; Arrian. *Exp. Alex.* V, 4, 8; but on the contrary, Aristot. *Hist. Anim.* III, 22; *Gener. Anim.* II, 2; Strabo, XV, i, 13, 24.

[30] Possibly from Kâśmir.—J. B.

[31] Conf. Pausan. X, 23, 2; Strabo, VI, 2; Valer. Max. V, 4.

belong to just men[32]—that in Zakynthos there are fountains with fish whence pitch is taken out[33]—that in Naxos is a fountain which at times discharges a wine of great sweetness,[34] and that the water of the river Phasis likewise, if kept in a vessel for a night and a day, changes into a wine which is also of great sweetness[35]—that near Phasêlis in Lykia there is a perpetual volcano,[36] always flaming on the summit of the rock both by night and by day, and this is not quenched by water, which rather augments the

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[32] The reference is to *the field of the pious*, εὐσεβῶν χώρα, near Catana, the scene of the story regarding the two brothers Amphinomos and Anapos, who saved their parents during an eruption by carrying them off on their shoulders. Vid. Pausan. X. xxviii, 2; Strabo, VI, 2; and Valer. Max. V, 4.

[33] Herodotus (IV. 195) states that he had himself seen this bituminous fountain. It is mentioned by Antigonos; *Hist. Mirabil.* 169; by Dioskor. I, 99; by Vitruv. VIII, 3; and Pliny, XXXV, 15. Their accounts have been verified by modern travellers.

[34] This fountain is mentioned by Stephan. Byz. *s. v.* Naxos, and a similar one by Pliny (*Hist. Nat.* II, ciii, 106)—in the island of Andros; Cf. idem. XXXI, ii; and also Philostrat. *Icon.* I, 25.

[35] The waters of the Phasis, according to modern accounts, are lead-coloured, possessed of a healing virtue and held as sacred, perhaps because they were thought by the ancients to have sprung from the gates of the morning sun, and therefore to have formed the dividing line between day and night. Arrian in the *Peripl. Pont. Eux*, no doubt with an eye to this passage of Ktêsias, says that the water of the Phasis if kept in certain vessels acquired a pleasant vinous taste. V. Ritter, *Erdk.* II. pp. 817 and 915. Conf. Pliny (*H. N.* II. ciii, 106) who says that the water of the Lyncestis in Epirus is somewhat acid, and intoxicates like wine those who drink it.

[36] See Frag. xii, below.

blaze, but by casting rubbish into it[37]—and in like manner, the volcanoes of Ætna and of Prusa keep always burning.[38]

11. He writes that in the middle of India are found the swarthy men called P y g m i e s,[39] who speak the same language as the other Indians. They are very diminutive, the tallest of them being but two cubits in height, while the majority are only one and a half. They let their hair grow very long—down to their knees, and even lower. They have the largest beards anywhere to be seen, and when these have grown sufficiently long and copious, they no longer wear clothing, but, instead, let the hair of the head fall down their backs far below the knee, while in front are their beards trailing down to their very feet. When their hair has thus thickly enveloped their whole body, they bind it round them with a zone, and so make it serve for a garment. Their privates are thick,

[37] Conf. Frag. xii, A. and B. Beaufort, an English traveller, confirms this statement. He reports that while travelling in the regions nearest the country of the Phaselitae he came upon a place where there was to be seen an ever-burning flame which like the fire of a volcano was inextinguishable. V. Beaufort's *Caramania*, p. 44.

[38] There is a Prusa in Bithynia and another in Mysia, each near a mountain. Strabo, (XII, p. 844 seqq.) mentions both; but as he says nothing of a volcanic mountain in connexion with either, Buehr inclines to think that the reference is to Prusa in the vicinity of Mount Olympus, formerly called Cios, famous for miraculous fountains and things of that sort.

[39] Conf. Homer, *Il.* III, 6; Aristot. *Hist. An.* VIII, 12 and 14; Philostrat. *Vit. Apollon.* III, 47; Plin. *Hist. Nat.* VII, 2; Strabo, *Geog.* XV, i, 57; Aulus Gellius, *Noct. Att.* IX, 4.

and so large that they depend even to their ancles. They are moreover snubnosed, and otherwise ill-favoured. Their sheep are of the size of our lambs, and their oxen and asses rather smaller than our rams, which again are as big as their horses and mules and other cattle.[40] Of the Pygmies three thousand men attend the king of the Indians, on account of their great skill in archery. They are eminently just, and have the same laws as the Indians. They hunt hares and foxes not with dogs but with ravens and kites and crows and vultures.[41] In their country is a lake eight hundred stadia in circumference, which produces an oil like our own. If the wind be not blowing, this oil floats upon the surface, and the Pygmies going upon the lake in little boats collect it from amidst the waters in small tubs for *household* use.[42] They use also oil of sêsamum[43] and nut oil, but the lake-oil[44] is the best. The lake has also fish.

12. There is much silver in their part of the country, and the silver-mines though not deep are deeper than those in Baktria. Gold also is a product of India.[45] It is not found

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[40] See Frag. xii, c.
[41] See Frag. xiii below.
[42] Conf. Frag. xxvii.
[43] See Salmas, *Exerc. Plin.* p. 1033; Sprengel, *Histor. Botan.* vol. I, p. 79; Reynier, *de l'Economie publique des Perses*, p. 293.
[44] Antigon, c, 165. in Frag. xxvii, below.
[45] On metals in India, see Heeren, *Asiat. Nat.* vol. II, p. 268.

in rivers and washed *from the sands* the like gold of the river Paktôlos, but is found on those many high-towering mountains which are inhabited by the G r i ffi n s,[46] a race of four-footed birds, about as large as wolves, having legs and claws like those of the lion, and covered all over the body with black feathers except only on the breast where they are red. On account of those birds the gold with which the mountains abound is difficult to be got.

13. The sheep and the goats of the Indians[47] are bigger than asses, and generally produce young by four and by six at a time. The tails grow to such a size that those of the dams must be cut off before the rams can get at them. India does not however produce the pig, either the tame sort or the wild.[48] Palm-trees and their dates are in India[49] thrice the size of those in Babylon,[50] and we learn that there is a certain river flowing with honey out of a rock, like the one we have in our own country.

14. The justice of the Indians, their devotion to their king and their contempt of death

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[46] Γρὺψ, in Persian گرفتن *giriften*, means to gripe or seize and گرف *girif* corresponds well enough with γρὺψ. See Frag. xiv, below, where a fuller account of the *gryphons* is given.

[47] See Frag. xii, below.

[48] See Frag. xv, below; also Frag. xxix, D. Swine, wild and tame, are common enough now in India.

[49] Conf. Palladius *De Brachman*, p. 4.

[50] Regarding the Babylonian palms, vid. Herodot. I, 193; and Diodor. II, 53.

are themes on which he loves to expatiate. He notices a fountain having this peculiarity, that when any one draws water from it, the water coagulates like cheese, and should you then detach from the solid lump a piece weighing about three obols, and having triturated this, put the powder into common water, he to whom you give this potion blabs out whatever he has done, for he becomes delirious, and raves like a madman all that day.[51] The king avails himself of this property when he wishes to discover the guilt or innocence of accused persons. Whoever incriminates himself *when undergoing the ordeal* is sentenced to starve himself to death, while he who does not confess to any crime is acquitted.[52]

15. The Indians are not afflicted with headache, or toothache, or ophthalmia, nor have they mouthsores or ulcers in any part of their body. The age to which they live is 120, 130, and 150 years, though the very old live to 200.[53]

16. In their country is a serpent a span long, in appearance like the most beautiful purple with a head perfectly white but without any teeth.[54] The creature is caught on those very hot mountains whose mines yield the sardine-stone. It does not sting, but on whatever part of the body it casts its vomit, that place invariably putrifies.

[51] Antigonus Caryst. *Histor. Mirab.* C. 160; Sotion, C. 17; Strabo, XVI, iv, 20. [52] Conf. Frag. xv, G.
[53] Arrian, *Ind.* 15, 12, and Frag. xxii, C.
[54] See Frag. xvii.

If suspended by the tail, it emits two kinds of poison, one like amber which oozes from it while living, and the other black, which oozes from its carcase. Should about a sesame-seed's bulk of the former be administered to any one, he dies the instant he swallows it, for his brain runs out through his nostrils. If the black sort be given it induces consumption, but operates so slowly that death scarcely ensues in less than a year's time.[55]

17. He mentions an Indian bird called the *Dikairon*,[56] a name equivalent in Greek to δίκαιον (*i.e.* just). It is about the size of a partridge's egg. It buries its dung under the earth to prevent its being found. Should it be found notwithstanding, and should a person at morning tide swallow so much of it as would about equal a grain of sêsamum, he falls into a deep unconscious sleep from which he never awakes, but dies at the going down of the sun.[57]

18. In the same country grows what is called

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[55] Conf. Frag. xvii. also Strabo, XV, i, 37, where, quoting Megasthenes, he speaks of flying serpents that let fall drops which raise putrid sores on the skin.

[56] Δίκαιρος: Tychsen compares the word with دی *di*, good, the good principle, and کر *kar*, doing, a participle of the verb کردن *kerden*; the whole then means *benefactor*, and might be supposed to allude to the custom of the bird here mentioned. Bekker reads δίκερον here. See Frag. xviii.

[57] For fuller particulars vide Frag. xviii.

the *Parébon*,[58] a plant about the size of the olive, found only in the royal gardens, producing neither flower nor fruit, but having merely fifteen roots, which grow down into the earth, and are of considerable thickness, the very slenderest being about as thick as one's arm. If a span's length of this root be taken, it attracts to itself all objects brought near it—gold, silver, copper, stones and all things else except amber. If however a cubit's length of it be taken, it attracts lambs and birds, and it is in fact with this root that most kinds of birds are caught. Should you wish to turn water solid, even a whole gallon of it, you have but to throw into the water not more than an obol's weight of this root, and the thing is done. Its effect is the same upon wine which, when condensed by it, can be held in your hand like a piece of wax, though it melts the next day. It is found beneficial in the cure of bowel disorders.

19. Through India there flows a certain river, not of any great size, but only about two stadia in breadth, called in the Indian tongue Hyparkhos,[59] which means in Greek *φέρων πάντα*

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[58] Πάρηβον (in Apollonius *παρύβος*,) may be compared with the Persian بار *bár*, weight, burthen, and آور *áver*, bearing, drawing. This comparison however is rather defective.—Tychsen. See Frag. xix.

[59] Υπαρχος: Tychsen adduces the Persian *áver*, bringing, carrying, and خوش *khosh*, good: consequently *áver-khosh*, bringing good, which exactly corresponds with the

τα ἀγαθὰ (*i.e.* the bearer of all things good). This river for thirty days in every year floats down amber, for in the upper part of its course where it flows among the mountains there are said to be trees overhanging its current which for thirty days at a particular season in every year continue dropping tears like the almond-tree and the pine-tree and other trees. These tears on dropping into the water harden into gum. The Indian name for the tree is siptakhora,[60] which means when rendered into Greek γλυκύ, ἡδὺ (*i.e.* sweet). These trees then supply the Indians with their amber.[61] And not only so but they are said to yield also berries, which grow in clusters like the grapes of the vine, and have stones as large as the filbert-nuts of Pontos.[62]

20. He writes that on the mountains just spoken of there live men having heads like

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signification pointed out by Ktêsias. We might also compare برخوش *berkhosh*, good, so that the initial letter in ὕπαρχος would be merely euphonic, but then the participle φέρων would not be expressed. The river is called by Pliny the Hypobarus, vide Frag. xx.

[60] Σιπταχόρα: Compare this with the Persian شفتالو خور *shiftehkhor*, 'agreeable to eat.' The Persians call an apricot شفتالو رنگ *shifteh-reng*, 'agreeable colour.' Pliny (*Hist. Nat.* xxxvii. 2) has 'arbores eas Aphytacoras vocare,' where the word is disfigured.—Tychsen.

[61] India however does not produce amber, and the tree of which it is here said to be the gum, cannot be satisfactorily identified. Bæhr quotes Pliny XII, ix, 19, as a passage of no small importance for settling the question.

[62] Pliny (*Hist. Nat.* XV, xxii, 24), explains why *Pontic nuts* were so called.

those of dogs, who wear the skins of wild beasts, and do not use articulate speech, but bark like dogs, and thus converse so as to be understood by each other.[63] They have larger teeth than dogs, and claws like those of dogs, only larger and more rounded. They inhabit the mountains, and extend as far as the river Indus. They are swarthy, and like all the other Indians extremely just men. With the Indians they can hold intercourse, for they understand what they say, though they cannot, it is true, reply to them in words, still by barking and by making signs with their hands and their fingers like the deaf and the dumb, they can make themselves understood. They are called by the Indians *Kalystrioi*, which means in Greek Κυνοκέφαλοι[64] (*i. e.*, dog-headed). Their food is raw flesh. The whole tribe numbers not less than 120,000 men.

21. Near the sources of this river[65] there grows a certain purple flower, which is used for dying purple, and is not inferior to the Greek sort, but even imparts a far more florid hue.

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[63] See Frags. xxi and xxii.

[64] Tychsen compares the word with the Persian کلک *kelek* or *keluk*, a wolf, and سر *ser*, the head, *i.e. kelu kser*, 'wolf-headed.' Another word more exactly answering the sound of the Greek would be *Kalusterin*, the superlative of *kalus*, stupid, which would convert the dogheaded people into 'blockheads,' but this is not consonant with the translation of the name.—Heeren, *Asiat. Nat.* vol. II. p. 364. Vide Frags. xxi, xxii, xxxi.

[65] The Hyparkhos.

In the same parts there is a wild insect about the size of a beetle, red like cinnabar, with legs excessively long. It is as soft as the worm called *skôlex* and is found on the trees which produce amber, eating the fruits of those trees and destroying them, as in Greece the wood-louse ravages the vine-trees. The Indians grind these insects to a powder and therewith dye such robes, tunics, and other vestments as they want to be of a purple hue.[66] Their dye-stuffs are superior to those used by the Persians.

22. The Kynokephaloi living on the mountains do not practise any of the arts but subsist by the produce of the chase. They slaughter the prey, and roast the flesh in the sun. They rear however great numbers of sheep and goats and asses. They drink the milk of the sheep and the whey which is made therefrom. They eat moreover the fruit of the *Siptakhora*—the tree which produces amber, for it is sweet. They also dry this fruit, and pack it in hampers as the Greeks do raisins. The same people construct rafts, and freight them with the hampers as well as with the flowers of the purple plant, after cleansing it, and with 260 talents weight of amber, and a like weight of the pigment which dyes purple, and 1000 talents more of amber. All this cargo, which is the

[66] It is generally agreed that the cochineal insect is that to which Ktesias refers, though his description of it is not quite accurate. For fuller particulars vide Frag. xxiii.

season's produce, they convey annually *as tribute* to the King of the Indians. They take also additional quantities of the same commodities for sale to the Indians, from whom they receive in exchange loaves of bread and flour and cloth which is made from a tree-grown stuff (cotton).[67] They sell also swords such as they use in hunting wild beasts, and bows and javelins, for they are fell marksmen both in shooting with the bow and in hurling the javelin. As they inhabit steep and pathless mountains they cannot possibly be conquered in war, and the king moreover once every five years sends them as presents 300,000 arrows and as many javelins, 120,000 shields and 50,000 swords.

23. These Kynokephaloi have no houses but live in caves. They hunt wild beasts with the bow and the spear, and run so fast that they can overtake them in the chase. Their women bathe once a month at the time of menstruation, and then only. The men do not bathe at all, but merely wash their hands. Thrice a month, however, they anoint themselves with an oil made from milk,[68] and wipe themselves with skins. Skins denuded of the hair, and made thin and soft, constitute the dress both of the men and their wives. Their richest men

[67] See Larcher's Note on Herodot. III, 47; Plin. *Nat. Hist.* XIX, 1; and Frag. xxiv.

[68] Butter; conf. Polyæn. *Strateg.* IV, 3, 32; cf. also *Peripl. Ær. Mar.* § 41, where the same expression occurs.

however use cotton raiment,[69] but the number of such men is small. They have no bed but sleep on a litter of straw or leaves. That man is considered the richest who possesses most sheep, and in property of this sort consists all their wealth. Both men and women have, like dogs, tails above their buttocks but larger and more hairy.[70] They copulate like quadrupeds in dog-fashion, and to copulate otherwise is thought shameful. They are just, and of all men are the longest-lived, attaining the age of 170, and some even of 200 years.

24. Beyond these again are other men who inhabit the country above the sources of the river, who are swarthy like the other Indians, do no work, and neither eat grain nor drink water, but rear a good many cows and goats and sheep, and drink their milk as their sole sustenance. Children are born among them with the anus closed up, and the contents of the bowels are therefore voided, it is said, as urine, this being something like curds, though not at all thick but feculent. When they drink milk in the morning and take another draught at noon, and then immediately after eat a certain sweet-tasted root of indigenous growth which is said to prevent milk from coagulating in the

[69] Curtius, VIII, 9, 21.

[70] Conf. Frag. i, section appended to § 33. Malte-Brun considered that this statement had reference to the Ourang-Outang of the Island of Borneo, or perhaps of the Andaman islands.

stomach, this root towards evening acts as an emetic, and they vomit up everything quite readily.

25. Among the Indians, he proceeds, there are wild asses as large as horses, some being even larger.[71] Their head is of a dark red colour, their eyes blue, and the rest of their body white. They have a horn on their forehead, a cubit in length [the filings of this horn, if given in a potion, are an antidote to poisonous drugs]. This horn for about two palm-breadths upwards from the base is of the purest white, where it tapers to a sharp point of a flaming crimson, and, in the middle, is black.[72] These horns are made into drinking cups, and such as drink from them are attacked neither by convulsions nor by the sacred disease (epilepsy). Nay, they are not even affected by poisons, if either before or after swallowing them they drink from these cups wine, water, or anything else. While other asses moreover, whether wild or tame, and indeed all other solid-hoofed animals have neither huckle-bones,[73] nor gall in the liver, these *one-horned* asses[74] have both. Their huckle-bone is the most beautiful of all I have ever seen, and is, in ap-

[71] See Frag. xxv.

[72] Conf. Bruce's account (*Travels*, vol. V, p. 93) who describes its surface as of a reddish-brown.

[73] Ἀστραγάλους, conf. Aristot. *Hist. An.* II, 2, 9.

[74] Tychsen thinks the rhinoceros is here meant, but the colour and other details do not quite agree with that animal. Heeren, *As. Nat.* vol. II, pp. 364 ff.

pearance and size, like that of the ox. It is as heavy as lead, and of the colour of cinnabar[75] both on the surface, and all throughout. It is exceedingly fleet and strong, and no creature that pursues it, not even the horse, can overtake it.

26. On first starting it scampers off somewhat leisurely, but the longer it runs, it gallops faster and faster till the pace becomes most furious.[76] These animals therefore can only be caught at one particular time—that is when they lead out their little foals to the pastures in which they roam. They are then hemmed in on all sides by a vast number of hunters mounted on horseback, and being unwilling to escape while leaving their young to perish, stand their ground and fight, and by butting with their horns and kicking and biting kill many horses and men. But they are in the end taken, pierced to death with arrows and spears, for to take them alive is in no way possible. Their flesh being bitter[77] is unfit for food, and they are hunted merely for the sake of their horns and their huckle-bones.[78]

27. He states that there is bred in the

[75] That is, vermilion.

[76] This is what Bruce relates of the rhinoceros.—*Travels*, vol. V, pp. 97 and 105.

[77] Bruce says it has a disagreeable musky flavour.

[78] Cf. Frag. XXV, and the account of the unicorn in Kosmas Indikopl.; conf. also Aristotle, *de Part. An.* III, 2, and *Hist. Anim.* II, 1; and also Philostrat. *Vit. Apoll.* III, 2 and 3. Ælian's account in the above Frag. of the wild ass may be compared with his account of the *Kartazôn*,—*Ind. Ant.*, vol. VI, p. 128.

Indian river a worm[79] like in appearance to that which is found in the fig, but seven cubits more or less in length, while its thickness is such that a boy ten years old could hardly clasp it within the circuit of his arms. These worms have two teeth—an upper and a lower, with which they seize and devour their prey. In the daytime they remain in the mud at the bottom of the river, but at night they come ashore, and should they fall in with any prey as a cow or a camel, they seize it with their teeth, and having dragged it to the river, there devour it. For catching this worm a large hook is employed, to which a kid or a lamb is fastened by chains of iron. The worm being landed, the captors hang up its carcase, and placing vessels underneath it leave it thus for thirty days. All this time oil drops from it, as much being got as would fill ten Attic *kotylai*. At the end of the thirty days they throw away the worm, and preserving the oil they take it to the king of the Indians, and to him alone, for no subject is allowed to get a drop of it. This oil [like fire] sets everything ablaze over which it is poured and it consumes not alone wood but even animals. The flames can be quenched only by throwing over them a great quantity of clay, and that of a thick consistency.[80]

[79] See § 1, and Frag. xxvi.

[80] Cf. Frag. xxvi, where Ælian gives fuller particulars. A somewhat similar creature is mentioned by Palladius (*de Brachman.* 10) as belonging to the Ganges. He calls it the *Odontotyrranos*.

28. But again there are certain trees in India as tall as the cedar or the cypress, having leaves like those of the date palm, only somewhat broader, but having no shoots sprouting from the stems. They produce a flower like the male laurel, but no fruit. In the Indian language they are called *karpion*, but in Greek μυροδδα (unguent-roses[81]). These trees are scarce.

[81] Baehr thinks this may be the Chetak (*Pandanu odoratisima*), Kaida, or Kyura. Regarding the word *karpion* Dr. Caldwell in the Introduction to his *Dravidian Grammar* thus writes: The earliest Dravidian word in Greek of which we know the date is κάρπιον, Ktêsias's name for cinnamon. Herodotus describes cinnamon as the κάρφεα, which we, after the Phœnicians, call Κιννάμωμον. Liddell and Scott say "this word bears a curious likeness to its Arabic name *kerfat*, *kirfah*." This resemblance must, I think, be accidental, seeing that Herodotus considered 'cinnamon' alone as a foreign word. The word mentioned by Ktêsias seems however to have a real resemblance to the Arabic word and also to a Dravidian one. Ktesias describes an odorous oil produced from an Indian tree having flowers like the laurel, which the Greeks called μυροδδα, but which in India was called κάρπιον. From Ktêsias's description (making allowance for its exaggerations) it is evident that cinnamon oil was meant, and in this opinion Wahl agrees. Uranius, a writer, quoted by Stephen of Byzantium, mentions κέρπαθον as one of the productions of the Abaseni, the Arabian Abyssinians, by which we are doubtless to understand, not so much the products of their country as the articles in which they traded. From the connexion in which it is found κέρπαθον would appear to be cinnamon, and we can scarcely err in identifying it with *kerfat* or more properly *kirfah*, one of the names which cinnamon has received in Arabia. Some Arabian scholars derive *kirfah* from *karafa* 'decortavit,' but Mr. Hassoun does not admit this derivation, and considers *kirfah* a foreign word. We are thus brought back to Ktêsias's κάρπιον, or the Indian word which κάρπιον represented. As this is a word of which we know the antiquity, the supposition that the Greeks or the Indians borrowed it from the Arabs is quite inadmissible. What then is the Indian word Ktesias referred to? Not, as has been supposed, *kurundhu*, the Singhalese

There oozes from them an oil in drops, which are wiped off from the stem with wool, from which they are afterwards wrung out and received into alabaster boxes of stone. The oil is in colour of a faint red, and of a somewhat thick consistency. Its smell is the sweetest in all the world, and is said to diffuse itself to a distance of five stadia around. The privilege of possessing this perfume belongs only to the king and the members of the royal family. A present of it was sent by the king of the Indians to the king of the Persians, and Ktêsias alleges that he saw it himself, and that it was of such an exquisite fragrance as he could not describe, and he knew nothing whereunto he could liken it.

29. He states that the cheese and the wines of the Indians are the sweetest in the world, adding that he knew this from his own experience, since he had tasted both.

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name for cinnamon derived from the Sanskrit *kuruṇṭa*, but the Tamil-Malayâlam word *karuppu* or *kârppu*, e. g. *karappa-(t)tailam*, Mal. oil of cinnamon. Other forms of this word are *karappu*, *karuva* and *karuvá*, the last of which is the most common form in modern Tamil. Rheede refers to this form of the word when he says that "in his time in Malabar oils in high medical estimation were made from both the root and the leaves of the *karua* or wild cinnamon of that country." There are two meanings of *karu* in Tamil-Malayâlam, 'black,' and 'pungent', and the latter doubtless supplies us with the explanation of *karuppu* 'cinnamon'. . . . . I have little doubt that the Sanskrit *karpûra*, 'camphor,' is substantially the same as the Tamil-Malayâlam *karuppu*, and Ktêsias's *κάρπιον*, seeing that it does not seem to have any root in Sanskrit and that camphor and cinnamon are nearly related. The camphor of commerce is from a cinnamon tree, the *camphora officinarum*.

30. There is a fountain[82] among the Indians of a square shape and of about five ells in circumference. The water lodges in a rock. The depth downward till you reach the water is three cubits and the depth of the water itself three *orguiai*. Herein the Indians of highest distinction bathe [both for purification and the averting of diseases] along with their wives and children; they throw themselves into the well foot foremost, and when they leap in the water casts them up again, and not only does it throw up human beings to the surface, but it casts out upon dry land any kind of animal, whether living or dead, and in fact anything else that is cast into it except iron and silver and gold and copper, which all sink to the bottom. The water is intensely cold and sweet to drink. It makes a loud bubbling noise like water boiling in a caldron. Its waters are a cure for leprosy, and scab.[83] In the Indian tongue it is called *Balladé*[84] and in Greek ὠφελίμη (*i. e.* useful).

31. On those Indian mountains where the Indian reed grows, there is a race of men whose number is not less than 30,000, and whose wives bear offspring only once in their whole lifetime. Their children have teeth of perfect

[82] Conf. frag. xxxvii.

[83] Conf. Frag. xxvii.

[84] *Balada* in Sank. means 'giving strength'; and is applied to a bullock, and a medical plant: *baladâ* is the *Physalis flexuosa*.—Ed.

whiteness, both the upper set and the under, and the hair both of their head and of their eyebrows is from their very infancy quite hoary, and this whether they be boys or girls. Indeed every man among them till he reaches his thirtieth year has all the hair on his body white, but from that time forward it begins to turn black, and by the time they are sixty, there is not a hair to be seen upon them but what is black. These people, both men and women alike, have eight fingers on each hand, and eight toes on each foot. (They are a very warlike people, and five thousand of them armed with bows and spears follow the banners of the King of the Indians. Their ears, he says, are so large that they cover their arms as far as the elbows while at the same time they cover all the back and the one ear touches the other.[35]

32. There is in Ethiopia an animal called properly the *Krokottas*, but vulgarly the *Kynolykos*. It is of prodigious strength, and is said to imitate the human voice, and by night to call out men by their names, and when they come forth at their call, to *fall upon them* and devour them. This animal has the courage of the lion, the speed of the horse, and the strength of the bull, and cannot be encountered success-

[35] For an account of the various fabulous Indian races mentioned by the classical writers, and for their identification with the races mentioned in Sanskrit writings, see *Ind. Ant.*, vol. VI, pp. 133-135, and footnotes.

fully with weapons of steel.[86] In Eubœa about Khalkis the sheep have no gall,[87] and their flesh is so extremely bitter that dogs even will not eat it. They say also that in the parts beyond the Maurusian Straits[88] rain falls in the summer-time, while the same regions are in winter-time scorched with heat. In the country of the Kyônians[89] there is, according to his account, a certain fountain, which instead of water has springs of oil—this oil being used by the people in the neighbourhood for all kinds of food. In the region also called Metadrida there is another fountain, this being at no great distance from the sea. At midnight it swells with the utmost violence, and in receding casts forth fish upon dry land in such quantities that the people of the place cannot gather them, and are obliged to leave them lying rotting on the ground.[90]

33. Ktêsias thus writing and romancing professes that his narrative is all perfect truth,

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[86] Regarding the *Krokotta*, a sort of hyæna, vide Diodor. III, 34; Ælian, *Hist. Nat.* VII, 22; Pliny. *H. N.* VIII, 31; Porphyr. *De Abstin.* III, p. 233. Conf. Hesych. s. h. voc.; Bruce's *Travels*, vol. V, p. 113.

[87] Conf. Theophr. *H. Plant.* IX, 18, and Arist. *Hist. An.* I, 27.

[88] Μαυρουσίων πυλῶν—understand of the Pillars of Hercules. We have Maurusios in Pliny, *Hist. Nat.* V, 2; Strabo, *Geog.* XVII, iii, 2.

[89] Ἐν τῶν Κυωνίων χώρα appears to be corrupt. We might suggest Cio in Mysia. The same thing is told of the fountain ἐν Σικίναν χώρᾳ at the city Κυτίστρατον thus commonly for Μυτίστρατον (Antigon. *Mirab.* 154). Conf. also Aristot. *Mir. ausc.* c. 123.

[90] This section is found only in the MS. of Münich and perhaps does not belong to Ktesias.

and, to assure us of this, asseverates that he has recorded nothing but what he either saw with his own eyes, or learned from the testimony of credible eye-witnesses. He adds moreover that he has left unnoticed many things far more marvellous than any he has related, lest any one who had not a previous knowledge of the facts might look upon him as an arrant story-teller.

The[91] Sêres[92] and the natives of Upper India are said to be men of huge stature, so that among them are found some who are 13 cubits in height and who also live till they are above 200 years old. There are besides somewhere in the river called the Gaïtês[93] men of a brute-like appearance who have a hide like that of a rhinoceros being quite impervious to darts,[94] while in India itself in the central parts of an island of the ocean the inhabitants are said to have tails of extraordinary length such as satyrs are represented with in pictures.[95]

FRAG. II.

From Arrian, *Anab.* Book V. 4, 2.

And Ktêsias (if any one considers him a competent authority) asserts that the distance from the one bank of the Indus to the other where the stream is narrowest is 40 stadia, and

[91] This fragment in the Münich MS. forms a part of the 15th Section of the text of Photios.

[92] Cf. Lucian *Macrob.* c. 5.

[93] Var. lect.—Gaitres.

[94] Cf. Ptolemy, *Geog.* VII, iii, where the same words are used.

[95] Cf. same chapter of same Book p. 178.

where it is widest, so much even as 100 stadia, though its breadth in general is the mean between these two extremes.

Frag. III.

Strabo, *Geog.* Book XV.

From this we can see how greatly the opinions of the others differ, Ktêsias asserting that India is not less than all the rest of Asia, and Onesikritos that, &c.

From the *Indika* of Arrian, 30.

Ktêsias the Knidian states that India is equal to the rest of Asia, but he is wrong.

Frag. IV.

Ælian, *De Nat. Anim.* Book XVII, 29.

When the King of the Indians goes on a campaign, one hundred thousand war-elephants go on before him, while three thousand more, that are of superior size and strength, march, I am told, behind him, these being trained to demolish the walls of the enemy. This they effect by rushing against them at the King's signal, and throwing them down by the overwhelming force with which they press their breasts against them. Ktêsias reports this from hearsay, but adds that with his own eyes he had seen elephants tear up palm trees, roots and all, with like furious violence; and this they do whenever they are instigated to the act by their drivers.[96]

[96] Conf. Diodor. II., 17; Strabo, XV, I, 41 ff.; Curtius, VIII, 9, 17; Kosmos Indikopleustes, XI, p. 339.

FRAG. V.

(A) Aristotle, *De Gener. Anim.* II, 2.

What Ktêsias has said regarding the seed of the elephant is plainly false, for he asserts that when dry it turns hard so as to become like amber; and this it does not.[97]

(B) From the same, towards the end of the 3rd Book of his *History of Animals.*

What Ktêsias has written regarding the seed of the elephant is false.

(C) Ælian, *De Animal.* XVI, 2.

Cocks [in India] are of immense size, and their crests are not red like the crests of our own cocks, but many-hued, like a floral garland; their rump feathers are neither curved nor wreathed, but broad, and these they trail after them in the way the peacock drags his tail when he does not make it stand erect. The feathers of the Indian cocks are partly golden, and partly of a gleaming azure like the smaragdus stone.[98]

FRAG. VI.

(A) Ælian, *De Animal. Nat.* XVI, 31.

Ktêsias in his account of India says that the people called the Kynamolgoi rear many dogs as big as the Hyrkanian breed, and this Knidian writer tells us also why they keep so many dogs, and this is the reason: From the time of the summer solstice on to mid-winter

[97] Ktêsias, however, probably referred to the matter which issued from the orifice in the temples.

[98] A kind of pheasant is meant—the *Impeyanum Lophop.*

they are incessantly attacked by herds of wild oxen, coming like a swarm of bees or a flight of angry wasps, only that the oxen are more numerous by far. They are ferocious withal and proudly defiant, and butt most viciously with their horns. The K y n a m o l g o i, unable to withstand them otherwise, let loose their dogs upon them, which are bred for this express purpose, and these dogs easily overpower the oxen and worry them to death. Then come the masters, and appropriate to their own use such parts of the carcases as they deem fit for food, but they set apart for their dogs all the rest, and gratitude prompts them to give this share cheerfully. During the season when they are left unmolested by the oxen, they employ their dogs in hunting other animals. They milk the bitches, and this is why they are called Kynamolgoi (dog-milkers). They drink this milk just as we drink that of the sheep or the goat.

(B) Polydeukès (Pollux), *Onomastic.* V, 5, 41, p. 497.

The K y n a m o l g o i are dogs living about the lakes in the south of India and subsisting upon cows' milk. They are attacked in the hot season by the oxen of India, but they fight these assailants and overcome them, as Ktêsias relates.[99]

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[99] Conf. Diod. III, 31; Megasthenes in Strabo, XV, 37; Plin. *Hist. Nat.* VII, 2; Curtius, IX, i. 31.

(B) Ælian, *De Animal. Nat.* IV, 32.

It is worth while learning what like are the cattle of the Indians. Their goats and their sheep are, from what I hear, bigger than the biggest asses, and they produce four young ones at a time, and never fewer than three. The tails of the sheep reach down to their feet, and the tails of the goats are so long that they almost touch the ground. The shepherds cut off the tails of those ewes that are good for breeding to let them be mounted by the rams, and these tails yield an oil which is squeezed out from their fat. They cut also the tails of the rams, and having extracted the fat, sew them up again so carefully that no trace of the incision is afterwards seen.

Frag. VII.

Tzetzês, *Chil.* VII, v. 739, from the Third Book of the Ἀραβικιον of Uranius.

If any one thinks that the size of the Arabian reeds has been exaggerated, who, asks Tzetzês, would believe what Ktêsias says of the Indian reeds—that they are two *orguiai* in breadth, and that a couple of cargo-boats could be made from a single joint of one of these reeds.[100]

Frag. VIII.

Aristotle, *De Hist. Anim.* II, 1.

No animals of these species have a double row of teeth, though, if we are to believe

[100] Conf. Pliny, *Hist. Nat.* XVI, 36; VII, 2; Theophrast. *Plant. Hist.* IX. 11; Herodot. III. 98; Strabo, XV, 21.

Ktêsias, there is one exception to the rule, for he asserts that the Indian beast called the Martikhora has a triple row of teeth in each of its jaws. He describes the animal as being equal in size to the lion, which it also resembles in its claws and in having shaggy hair, though its face and its ears are like those of a human being. Its eyes are blue and its hair is of the colour of cinnabar.[101] Its tail, which resembles that of the land scorpion, contains the sting, and is furnished with a growth of prickles which it has the power of discharging *like shafts shot from a bow*. Its voice is like the sound of the pipe and the trumpet blended together. It runs fast, being as nimble as a deer. It is very ferocious and has a great avidity for human flesh.

FRAG. IX.

Pausanias (*Boiôt.* IX. xxi. 4) quoting Ktêsias, thus describes the same animal.

The animal mentioned by Ktêsias in his *Indika*, called by the Indians the *Martikhora*, but by the Greeks, it is said, *ἀνδροφάγον* (man-eater) is, I am convinced, the tiger. It is described as having three rows of teeth in each of its jaws and as having stings at the end of its tail, wherewith it defends itself against its assailants whether fighting at close quarters or at a distance. In the latter case it shoots its stings clean away from its tail like shafts shot from a bow-string.

[101] *i. e.* vermilion.

[The Indians appear to me to have accepted this account, which is not true, through their excessive dread of this creature.]

Frag. X.

Pliny, *H. N.* VIII, 21 (al. 30.)

Ktêsias states that the animal which he calls the *Martikhora* is found among these people [the Indians or rather the Aethiopians]. According to his description, it has a triple row of teeth, ranged together like the teeth of a comb; its face and its ears are like those of a human being, while its eyes are blue and its hair of a blood-red colour. It has the body of a lion and its tail is armed with stings, with which it smites like the scorpion. Its voice is like the commingled sound of the pipe and the trumpet. It runs very fast, and is very fond of human flesh.

Frag. XI.

From Ælian, *De Animal.* IV. 21; respecting the Indian Martikhora.

In India is found a wild animal called in the native tongue the *Martikhora*. It is of great strength and ferocity, being about as big as a lion, of a red colour like cinnabar, and covered with shaggy hair like a dog. Its face, however, is not bestial, but resembles that of a human being. It has both in the upper and the lower jaw a double row of teeth which are extremely sharp at the points and larger than the canine.

Its ears in their conformation are like the human, but they are larger and covered with shaggy hair. Its eyes also are like the human, and of a blue colour. It has the feet and the claws of a lion, but its tail, which may be more than a cubit long, is not only furnished at the tip with a scorpion's sting but is armed on both sides with a row of stings. With the sting at the tip it smites any one who comes near it, and kills him therewith instantaneously, but if it is pursued it uses the side stings, discharging them like arrows against the pursuer, whom it can hit even though he be at a good distance off. When it fights, having the enemy in front, it bends the tail upward, but when, like the Sakians, it fights while retreating, it straightens it out to the fullest length. The stings, which are a foot long and as slender as a rush (or a fine thread), kill every animal they hit, with the exception of the elephant only. Ktêsias says that he had been assured by the Indians that those stings that are expended in fighting are replaced by a growth of new ones as if to perpetuate this accursed plague. Its favourite food, according to the same author, is human flesh, and to satisfy this lust, it kills a great many men, caring not to spring from its ambush upon a solitary traveller, but rather upon a band of two or three for which it is singly more than a match. All the beasts of the forest yield to its prowess, save only the lion, which it is im-

potent to subdue. That it loves above all things to gorge itself with human flesh, is clearly shown by its name—for the Indian word *Martikhora* means *man-eater*—and it has its name from this particular habit. It runs with all the nimbleness of a deer. The Indians hunt the young ones before the stings appear on their tails, and break the tails themselves in pieces on the rocks to prevent stings growing upon them. Its voice has a most striking resemblance to the sound of a trumpet. Ktêsias says that he had seen in Persia one of these animals, which had been sent from India as a gift to the Persian king. Such are the peculiarities of the Martikhora as described by Ktêsias, and if any one thinks this Knidian writer a competent authority on such subjects, he must be content with the account which he has given.

Frag. XII.

(A) Antigonos, *Mirab. Nar. Cong. Hist.* c. 182.

He says that Ktêsias gives an account of an undying fire burning on Mount Chimaera in the country of the Phasêlitai. Should the flame be cast into water, this but sets it into a greater blaze, and so if you wish to put it out you must cast some solid substance into it.

(B) Pliny, *Hist. Nat.* II, 106.

Mount Chimaera in Phasêlis is volcanic, and burns night and day with a perpetual

flame.[102] According to Ktêsias the Knidian, the fire is augmented by water, but extinguished by earth or hay.[103]

C. Ælian, *De Anim.* XVI. 37.

Among the Indian Psylloi (who are so called to distinguish them from the Libyan Psylloi) the horses are no bigger than rams, while the sheep look as small as lambs. The asses are likewise correspondingly small and so are the mules and the oxen, and in short all cattle of whatever kind.[104]

Frag. XIII.

Ælian, *Nat. An.* IV, 26.

Hares and foxes are hunted by the Indians in the manner following. They do not require dogs for the purpose, but taking the young of eagles, of ravens and of kites, they rear and train them to pursue these animals by subjecting them to this course of instruction. Taking a pet hare and a tame fox, they fasten on to each a gobbet of flesh, and then making them run away, at the same time dismiss the birds to give them instant chase, and catch the alluring bait. The birds eagerly pursue, and catching up either the hare or the fox, pounce upon the flesh, with which they are allowed to glut their maw in recompense for their activity in having

[102] Conf. *Ind. Ant.*, vol. IX, p. 109, and Beaufort's *Travels*.

[103] *Foeno*, for which perhaps *fimo* should be read.

[104] See Frag. xv. From this it appears that Ktêsias calls the same race both Psylli and Pygmies.

captured it. When they have thus become adepts in hunting, they are taken out to pursue mountain hares and wild foxes, when, on sighting the quarry, they at once give it chase in hope of earning the customary dainty, and having quickly caught it bring it to their masters, as Ktêsias acquaints us. From the same source we further learn that the entrails of the quarry are given them instead of the gobbets of flesh to which they had been formerly treated.

Frag. XIV.

(A) Ælian *Nat. Anim.* IV, 27.

The *gryphon*, an Indian animal, is, so far as I can learn, four-footed like the lion and has claws of enormous strength closely resembling his. It is described as having feathers on its back, and these black, while the breast feathers are red and those of the wing white. According to Ktêsias its neck is variegated with feathers of a bright blue; its beak is like an eagle's; and its head like the representations which artists give of it in paintings and sculptures. Its eyes are said to be fiery red, and it builds its nest upon the mountains, and, as it is impossible to catch these birds when full grown, they are caught when quite young. The Baktrians who are next neighbours to the Indians give out that these birds guard the gold found in the regions which they haunt, and that they dig it out of the ground and build

their nests with it, and that the Indians carry off as much of it as falls to the ground. The Indians however deny that the gryphons guard the gold, alleging, what I think is highly probable, that gold is a thing gryphons have no use for; but they admit that when these birds see them coming to gather the gold, they become alarmed for their young and attack the intruders. Nor do they resist man only, but beasts of whatever kind, gaining an easy victory over all except only the elephant and the lion, for which they are no match. The gryphons, then, being so formidable, the natives of these countries go not to gather gold in the day time, but set out under cover of night when they are least likely to be detected. Now the auriferous region which the gryphons inhabit is a frightful desert,[105] and those who make a raid upon the gold, select a moonless night, and set out armed, the expedition being a thousand or even two thousand strong. They take with them mattocks for digging the gold and sacks in which to carry it away. If they are unobserved by the gryphons they have a double share of good luck, for they not only escape with their lives but bear a freight of gold in triumph home, where, the metal having been purified by those who are skilful in smelting ores, they are recompensed with overflowing wealth for all the

[105] Perhaps the Desert of Cobi.

hazards of the enterprise. Should they on the other hand be detected in the act of theft, certain death would be their fate. I have learned by enquiry that they do not return home till after an absence of three or four years.[106]

Frag. XV.

(A) Ælian, *Nat. An.* XVI, 37.

It is said that neither the wild nor the tame swine is found in India, and that the Indians so much abhor the flesh of this animal that they would as soon taste human flesh as taste pork.

(B) Ælian, *De Nat. Anim.* III, 4.

The following also are peculiarities in the nature of animals. The swine, according to Ktêsias, whether wild or tame, is not found in India, and he somewhere states that Indian sheep have tails a cubit in breadth.

(C) Arist., *De Hist. Anim.* VIII, 28.

In India, as Ktêsias, a writer not to be depended on, tells us, the swine is not found either wild or tame.

[The animals of that country however which are bloodless and those that lie in holes are all large.]

(D) Palladius, *De Brachman*, p. 5.

For the swine of the Thebâïd, on account of the excessive heat, is no longer found either in the parts of India or of Æthiopia.

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[106] The same is related from Ælian by Philo, *De animall. propriett.* 2, pp. 15 seq.; conf. Herodot. III. 116; IV. 13, 27. Baehr has a very long note on the Gryphons.

(E) Pallad., *De Brach.*, p. 4.

It (India) has also palms and the largest of nuts, the Indian as well as the small nut which is aromatic.

(F) Antig. *Mirab. Nar.* 160.

Ktêsias, he says, informs us that in Æthiopia there is a fountain whose waters are red like cinnabar, and make those who drink them mad.

(G) From the work of Sôtiôn.

Ktêsias relates that in Æthiopia there is a fountain of water resembling cinnabar in colour which deprives those who drink it of their reason, so that they confess all the misdeeds which they have secretly committed.

(H) Pliny, XXXI, 2.

In drinking this water due moderation must be observed lest it make you mad like those persons who drink of that red fountain in Æthiopia whereof Ktêsias writes.

(I) Michael. Apostol. *Proverb*, XX, 6.[107]

A swine among the roses, a proverb applied by Kratês to the intractable and uneducated. Ktêsias asserts that the swine is not bred in India, either the wild or the tame kind, and he somewhere mentions that the sheep have tails a cubit in breadth.

Frag. XVI.

Pliny, *Hist. Nat.* XVII, 2.

Onesikritus says that in those parts of India where no shadows are cast there are men who are 5 cubits and 2 palms in stature and who

[107] This is given as frag. 29 by Lion, but not by Müller.

live 130 years without becoming old, for if they die then they are cut off as it were in mid-life. Krates of Pergamus calls the Indians who live over a hundred years Gymnetae, but many writers call them Makrobii. Ktêsias asserts that a tribe of them called Pandarae inhabiting the valleys live for 200 years, and have in their youth white hair, which turns black when they grow old.

FRAG. XVII.

Ælian, *Nat. An.* IV, 36.

Writers on India inform us that that country produces many drugs, and is astonishingly prolific of those plants that yield them. Many of these drugs are medicinal and cure snake-bites, which are so dangerous to life, but others are deleterious and quickly destroy life. Among these may be reckoned the poison of a particular kind of serpent, one which to appearance is about a span long. Its colour is purple of the deepest dye, but not on the head, which so far from being purple, is extraordinarily white, whiter even than snow or than milk. It is found in those parts of India which are most scorched by the sun. It has no teeth, and does not at all incline to bite, and hence one would think it to be of a tame and gentle nature, but nevertheless, wherever it casts its vomit, be it upon the limb of a man or of a beast, nothing can prevent the whole of that limb from mortifying. It is sought after for the sake of this

poison, and is, when caught, suspended from a tree by the tail, so that the head may look downward to the ground. Below its mouth they place a casket made of brass, to receive the drops of poison as they fall. The matter thus discharged condenses and becomes a solid mass which might be mistaken for the gum which oozes from the almond-tree. When the snake is dead the vessel is replaced by another, which is also of brass, for the carcase then discharges a serous humour like water, which, after being allowed to stand for three days, takes also a solid form. The two masses differ from each other in colour, the one being jet-black and the other the colour of amber. If you take of the latter no more than what would equal the bulk of a sesame seed, and administer this to one either in his food or his drink, he is first of all seized with violent spasms, and his eyes in the next place become distorted, and his brain, forcing its way through his nostrils, runs out, when death ensues after a short but sharp agony. If a smaller dose is taken, death does not immediately ensue, but does so eventually. The black poison, again, which has oozed from the snake when dead, operates but slowly, for if one swallows the same bulk of it as of the other, it corrupts his blood and he falls into a consumption, of which he dies in a year's time. Many, however, survive for two years, dying inch by inch.

Frag. XVIII.

Ælian, *De Nat. An.* IV, 41.

There is a species of Indian bird of very diminutive size which may be thus described. It builds its nests on high and precipitous mountains, and is about as big as a partridge egg, and of a bright red colour like realgar. The Indians call it in their tongue *dikairon*, and the Greeks in theirs, as I am informed, *dikaion* (*i. e.* just). Its dung has a peculiar property, for if a quantity of it no bigger than a grain of millet be dissolved into a potion, it would be enough to kill a man by the fall of evening. But the death that comes thereby resembles a sleep, and is most pleasant withal and pangless, being like that death which the poets are wont to call *lusimelês* (limb-relaxing) and *ablêkhros* (easy), for such a death is painless, and is therefore to those who wish to be rid of life, the sweetest of all deaths. The Indians accordingly spare no pains to procure this substance, which they regard as a genuine anodyne for all human ills. Hence it is included among the costly presents sent by the king of the Indians to the Persian king, by whom it is prized more than aught else, and who treasures it up as a sure defence in case of necessity against ills that are past all other remedy. No one in all Persia possesses it save only the king himself and the king's mother. Let us here then compare this Indian drug with the Egyptian

so as to determine which is superior. The Egyptian we saw, had the effect throughout the day it was taken of restraining and checking tears, whereas the Indian induced an unending oblivion of all ills. The former was the gift of a woman, and the latter the gift of a bird, or rather of Nature, which, through the agency of this bird, unfetters man from the sternest bondage. And the Indians, they say, are happy in the possession of this, since they can by its means whenever they please, escape from their prison-house here below.

Frag. XIX.

Apollonios (Dyskolos), *Hist. Mirab.* XVII.

Ktêsias says that in India is found a tree called the *parybon*. This draws to itself everything that comes near, as gold, silver, tin, copper and all other metals. Nay, it even attracts sparrows when they alight in its neighbourhood. Should it be of large size, it would attract even goats and sheep and similar animals.

Frag. XX.

Pliny, *Hist. Nat.* XXXVII, 2.

Ktêsias says that in India is a river, the Hypobarus, and that the meaning of its name is *the bearer of all good things*. It flows from the north into the Eastern Ocean near a mountain well-wooded with trees that produce amber. These trees are called *aphytacorae*, a name which means *luscious sweetness*.

Frag. XXI.

Tzetzês, *Chil.* VII, v, 714.

Ktêsias says that in India are the trees that produce amber, and the men called the Kynokephaloi, who, according to his account, are very just men living by produce of the chase.

Frag. XXII.

Pliny, *Hist. Nat.* VII, 2.

On many mountains (of India) is found a race of men with heads like those of dogs, who are dressed with the skins of wild beasts, who bark instead of speaking, and who, being armed with claws, live by hunting and fowling. Ktêsias says that in his time the number of these men was 120,000.

Frag. XXIII.

Ælian, IV, 46.

Among the Indians are found certain insects about the size of beetles and of a colour so red that at first sight one might mistake them for cinnabar. Their legs are of extraordinary length and soft to the touch. They grow upon the trees which produce amber, and subsist upon their fruit. The Indians collect them for the sake of the purple dye, which they yield when crushed. This dye is used for tinting with purple not only their outer and their under-garments, but also any other substance where a purple hue is required. Robes tinted with this purple are sent to the Persian king, for the Indian purple is thought by the Persians to be marvellously beautiful and far

superior to their own. This we learn from Ktêsias, who says well, for this dye is in fact deeper and more brilliant than the renowned Lydian purple.

In that part of India where the beetles (*κανθάροι*) are met with, live the Kynokephaloi, who are so called from their being like dogs in the shape of their head and in their general appearance. In other respects, however, they resemble mankind, and go about clad in the skins of wild beasts. They are moreover very just, and do no sort of injury to any man. They cannot speak, but utter a kind of howl. Notwithstanding this they comprehend the language of the Indians. They subsist upon wild animals, which their great fleetness of foot enables them to capture with the utmost ease. Having killed the prey they cut it into pieces, and roast it by the heat of the sun and not by fire. They keep goats however and sheep, whose milk supplies them with drink, as the chase with food. I have mentioned them among the brutes, and with good reason, for they do not possess articulate and intelligible speech like mankind.[108]

Frag. XXIV.

Servius the Commentator on Virgil; *Æneid*, I, v, 653.

Acantho—i. e. with a flexible twig in imitation of which a robe is artificially adorned

[108] Herodotus mentions Kynokephaloi in Africa (IV, 192); conf. Diodor. III, 34; Augustine, *C. D.* XVI, 8; Aristot. *Hist. Anim.* II, 8; Strabo, XVI, iv, 15; Philost. *Vit. Apollon.* VI, 1.

and wrought. Varius makes this statement. Ktêsias says that there are trees in India which grow wool.

Frag. XXV.

(A) Ælian, *Hist. An.* IV, 52.

I have ascertained by enquiry that wild asses are found in India as big as horses. The animal is entirely white, except about the head, which is of a reddish colour, while the eye gleams with azure. It has a horn upon its forehead about a cubit and a half long. This horn is white at the base, crimson at the tip, and jet black in the middle. These particoloured horns are used, I understand, as drinking cups by the Indians, not indeed by people of all ranks, but only by the magnates, who rim them at intervals with circlets of gold just as they would adorn with bracelets the arm of some beautiful statue. They say that whoever drinks out of this horn is protected against all incurable diseases, for he can neither be seized by convulsions nor by what is called the sacred disease (epilepsy),[109] and neither can he be cut off by poison; nay if before drinking from it he should have swallowed anything deleterious, he vomits this, and escapes scatheless from all ill effects, and while, as has been believed, all other asses, wherever found, and whether wild or tame, and even all solid-hoofed animals, have neither a huckle-bone (ἀστραγαλος) nor a gall in

[109] Cf. Herod. III, 33.

the liver, the Indian horned asses have according to Ktêsias both a huckle-bone and a gall in the liver. The huckle-bones are said to be black, not only on the surface but all throughout as may be proved by breaking one to pieces. They are fleeter not only than other asses but even than horses and deer. On first starting they run leisurely, but they gradually strengthen their pace, and then to overtake them, is, to use a poetic expression, the unattainable (τα 'ακίχητα).[110] When the dams have brought forth and begin to lead out their young ones to the pastures, the males are in close attendance, and guard their offspring with devoted care. They roam about in the most desolate tracts of the Indian plain, and when the hunters come to attack them, they relegate their foals, being as yet but young and tender, to graze in the rear, while in front they fight to defend them. Their mode of attack is to charge the horsemen, using the horn as the weapon of assault, and this is so powerful, that nothing can withstand the blow it gives, but yields and snaps in two, or is perhaps shivered to pieces and spoiled for further use. They sometimes even fall upon the horses, and so cruelly rip up their sides with the horn that their very entrails gush out. The riders, it may well be imagined, dread to encounter them at close quarters, since the penalty of approach-

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110 Used by Homer.

ing them is a miserable death both to man and horse. And not only do they butt, but they also kick most viciously and bite; and their bite is much to be dreaded, for they tear away all the flesh they grasp with their teeth. It is accordingly impossible to take them alive if they be full-grown; and hence they must be despatched with such missiles as the spear or the arrow. This done, the Indians despoil them of their horns, which they ornament in the manner already described. The flesh is so very bitter that the Indians cannot use it for food.[111]

(B) Ælian, III, 41.

India, he says, produces unicorn horses and breeds likewise unicorn asses. Drinking cups are made from these horns. Should one who plots against another's life put a deadly poison into these cups no harm is done to the man who drinks therefrom. The horn of the horse and the ass, it would appear, is an antidote against evil.

Frag. XXVI.

Ælian, *Nat. An.* V, 3.

The river Indus has no living creature in it except, they say, the Skôlêx, a kind of worm which to appearance is very like the worms that are generated and nurtured in trees. It differs however in size, being in general seven cubits in length and of such a thickness that a child of

[111] Conf. Ælian III, 41; XVI, 20; Aristot. *De partt. Anim.* III, 2; Philostrat. *Vit. Apoll.* III, 2.

ten could scarcely clasp it round in his arms. It has a single tooth in each of its jaws, quadrangular in shape and above four feet long. These teeth are so strong that they tear in pieces with ease whatever they clutch, be it a stone or be it a beast, whether wild or tame. In the daytime these worms remain hidden at the bottom of the river, wallowing with delight in its mud and sediment, but by night they come ashore in search of prey, and whatever animal they pounce upon—horse, cow, or ass, they drag down to the bottom of the river, where they devour it limb by limb, all except the entrails. Should they be pressed by hunger they come ashore even in the daytime, and should a camel then or a cow come to the brink of the river to quench its thirst, they creep stealthily up to it, and having with a violent spring secured their victim by fastening their fangs in its upper lip, they drag it by sheer force into the water, where they make a sumptuous repast of it. The hide of the *skôlêx* is two finger-breadths thick. The natives have devised the following method for catching it. To a hook of great strength and thickness they attach an iron chain, which they bind with a rope made of a broad piece of white cotton. Then they wrap wool round the hook and the rope, to prevent them being gnawed through by the worm, and having baited the hook with a kid, the line is thereupon lowered into the stream. As many as thirty men, each of whom

is equipped with a sword and a spear fitted with a thong, hold on to the rope, having also stout cudgels of cornel lying ready to hand, in case it should be necessary to fell the monster with blows. As soon as it is hooked and swallows the bait, it is hauled ashore and despatched by the fishermen, who suspend its carcase till it has been exposed for 30 days to the heat of the sun. An oil all this time oozes out from it, and falls by drops into earthen vessels. A single worm yields ten *kotulai* (about five pints). The vessels having been sealed up, the oil is despatched to the king of the Indians, for no one else is allowed to have so much as one drop of it. The rest of the carcase is useless. Now this oil possesses this singular virtue, that if you wish to burn to ashes a pile of any kind of wood, you have only to pour upon it half a pint of the oil, and it ignites without your applying a spark of fire to kindle it, while if it is a man or a beast you want to burn, you pour out the oil, and in an instant the victim is consumed. By means of this oil also the king of the Indians, it is said, captures hostile cities without the help of rams or testudos or other siege apparatus, for he has merely to set them on fire with the oil, and they fall into his hands. How he proceeds is this. Having filled with the oil a certain number of earthen vessels which hold each about half a pint, he closes up their mouths, and aims them at the uppermost parts of the gates;

and if they strike there and break, the oil runs down the woodwork, wrapping it in flames which cannot be put out, but with insatiable fury burn the enemy, arms and all. The only way to smother and extinguish this fire is to cast rubbish into it. This account is given by Ktêsias the Knidian.

FRAG. XXVII.

(A) From Antigonos, *Mirab. Nav. Cong. Hist.* 165.

It is said that Ktêsias mentions certain lakes in India, one of which, like the lakes in Sicily and Media made everything that was cast into it sink down [float] except gold, copper, and iron. Moreover, should anything fall into it aslant, it is thrown up standing erect. It is said to cure the disease called the white leprosy. Another lake at certain seasons yields an oil which is found floating on the surface.

(B) From Sôtiôn in scattered passages where he relates marvels about rivers, fountains and lakes.

There is a fountain in India which throws out upon its banks as if shot from an engine those who dive into its waters, as Ktêsias relates.[112]

(C) Strabo, *Geog.* XVI, 4.

Ktêsias the Knidian mentions a fountain which discharges into the sea water of a red colour and full of minium (red-lead).

FRAG. XXVIII.

Pliny, *Hist. Nat.* XXXI, 2.

Ktêsias records that in India is a pool of

[112] Conf. Aristot. *Mir. Ausc.* c. 122; Plin. *Hist. Nat.* II, 103.

water called S i d e[113] in which nothing will float, but everything sinks to the bottom.

FRAG. XXIX.

(A) Antigonos, *Mirab. Nar. Cong. Hist.* c. 182.

Ktêsias mentions the water which falls from a rock in Armenia, and which casts out black fish which cause the death of the eater.

(B) Pliny, *Hist. Nat.* XXXI, 2.

Ktêsias writes that in Armenia there is a fountain with black fish which, if taken as food, produce instantaneous death, and I heard the same said of the Danube, that where it rises, the same kind of black fish is found in it till you come to a fountain adjoining its channel, and that this fountain is therefore commonly believed to be the head of the river. They tell the same thing of the Nymph's pool in Lydia.

FRAG. XXX.

(A) Tzetzês, *Chil.* VII, v, 638.

This Skylax (of Karyanda) writes other such stories by the myriads, stories of one-eyed men, and of men that sleep in their ears, and thousands of other wonderful creatures, all which he speaks of as really existing, and not fictitious; but for my part, as I have never met with any of them, I do not believe in them, although there are multitudes, such as Ktêsias, Iamboulos,

[113] Isidor. *Origg.* xiii, 13; Conf. Antigon. c. 161; Diodorus, II, 36, 7; Arrian, *Ind.* c. 6; Strabo, XV, i, 38; and *Ind. Ant.* vol. V, pp. 333, 334, and vol. VI, pp. 121, 130.

Hêsigonos, Rhêginos, who not only believe that these, but that still greater monstrosities, are to be found in the world.

(B) Pliny, *Hist. Nat.* VII, 2.

And he affirms that there is a tribe of Indians whose women bear offspring once only in their lifetime, and whose hair turns white in the very childhood. He mentions also a race of men called Monosceli (one-legged), who, though they had but a single leg, could hop upon it with wonderful agility, and that they were also called Sciopodae, because that when they lay on their back in very hot weather, they shaded themselves from the sun with their feet. They lived not very far from the Troglodytes (cave-dwellers). To the west of these, he adds, lived men without a neck, and who had their eyes placed in their shoulders.

(C) From the same.

According to Ktêsias the Indian people which is called P a n d o r e and occupies the valleys, live for 200 years, and have in early youth hoary hair which turns black as they become old. There is a people on the other hand whose life-time does not exceed forty years. They are next neighbours to the Makrobii, and their women produce offspring once only. Agatharchidês asserts the same, and adds that they live upon locusts and are fleet of foot. [To these Klitarchus gave the name of M a n d i, and Megasthenês reckons the number of their

villages at 300. Their women bear children when they are seven years old, and they are in their old age at forty.]

FRAG. XXXI.

Gellius, *Noct. Attic.* IX. c, 4.

When we were returning from Greece into Italy, and had made our way to Brundusium, and having disembarked, were walking about in that famous seaport which Ennius, using a somewhat far-fetched but sufficiently well-known word, called the fortunate (*praepes*), we saw a number of bundles of books lying exposed for sale. I lost not a moment, but pounced with the utmost avidity upon these books. Now, they were all in Greek and full of wonders and fables—containing relations of things unheard of and incredible, but written by authors of no small authority—Aristeas of Proconnêsos and Isigonos of Nicaea, and Ktêsias, and Onêsikritos and Polystephanos and Hegesias. The volumes themselves however were musty with accumulated mould, and their whole condition and appearance showed that they were going fast to decay. I went up to the stall however, and enquired the prices, and being induced by the wonderful and unexpected cheapness, I bought a great lot of the books for a few coppers; and occupied myself for the next two days in glancing over the contents. As I read I made some extracts, noting the wonderful stories which none of our writers

have as yet aimed at composing, and interspersing them with these comments of my own, so that whoever reads these books may not be found quite a novice in stories of the sort like one who has never even heard of them before. [Gellius now goes on to record many particulars regarding the Skythians, Arimaspians, Sauromatae and others of whom Pliny has written at length in his Natural History. These particulars have been evidently extracted from the Indika of Ktêsias and are here subjoined]:—"On the mountains of India are men who have the heads of dogs, and bark, and who live by hunting and fowling. There are besides in the remotest regions of the East other strange creatures—men who are called Monocoli (one-legged), who run hopping upon their one leg with wonderful agility; others who have no necks but have eyes in their shoulders." All unbounded however is his astonishment on his learning from these writers about a race of men in the uttermost parts of India having shaggy bodies and plumage like that of birds, who live not upon food, but on the perfume of flowers inhaled through the nostrils. Not far from these live the Pygmies, the tallest of whom do not exceed $2\frac{1}{4}$ feet. The books contained these and many similar absurd stories, and as we perused them we felt how wearisome a task it is to read worthless books which conduce neither to adorn nor to improve life.

Frag. XXXII.

Frag. IV. From Athênaios, lib. X. [c. 9.][114]

Ktêsias says that in India the king is not allowed to make himself drunk, but that the Persian king is allowed to do so on one particular day —that on which sacrifice is offered to Mithras.

Frag. XXXIII.

Tzetzês, *Chil.* VIII, v, 987.[115]

Herodotus, Diodôros, Ktêsias and all others agree that the Happy Arabia, like the Indian land, is most odoriferous, exhales a spicy fragrance, so that the very soil of the former, and the stones of the latter, if cut, emit a delicious perfume, while the people there, when made languid and faint by the rich odours, recover from the stupor by inhaling the smoke of certain bones and horns and strong-smelling substances.

Frag. XXXV.

Lucian, *Ver. Hist.* I, 3.[116]

Ktêsias the son of Ktêsiokhos, the Knidian, wrote about India and its inhabitants what he neither himself saw nor heard from the report of others.

Frag. XXXVI.

Strabo, *Geog.* I. 2.[117]

Theopompos professes in express terms that in his history he will tell fables better than such as have been related by Herodotus, and Ktêsias and Hellanikos and those who wrote about India.

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[114] Müller places this as frag. 55 of the *Persica*.

[115] Müller places this among the fragments of the *Periplus* or *Periegesis*.

[116] This belongs to the life of Ktêsias; conf. Müller, p. 8.

[117] This is Lion's 49th frag., but can hardly be regarded as one.

LASSEN'S REVIEW OF THE REPORTS OF KTÉSIAS CONCERNING INDIA.[1]

In proceeding to examine the reports concerning Indian matters which yet survive from the work of Ktesias, I call to mind what I previously remarked, that on account of the unsatisfactory state in which we possess the fragments, as well as on account of the predilection of the author for the marvellous, it is difficult to separate what is exaggerated from what is true, and to give a satisfactory explanation of his statements, while further, I have shown in several examples that his descriptions, as far as they have been examined, have been found to be true in material points, though they cannot be absolved from the reproach that the facts have been purposely disfigured by being magnified. In judging of his work, two especial points are to be taken into account. The first is, that he resided at the Court of Artaxerxês Mnêmôn as his physician, and thereby enjoyed the best opportunity of questioning the Persians about all the information they had acquired regarding India. He could question even Indians themselves about their native country, because he testifies that he had seen such men, these being white, *i.e.* Aryans.[2] The second is that the extract from his work was made by a Byzantine of far later date, the Patriarch Photius, who

[1] Translated from his *Ind. Alterthum.* vol. II, pp. 641 ff. 2nd edition, 1874.

[2] Ctesiae, *Fragm.* ed. C. Müller, p. 81*a*.

lived about the middle of the ninth century of our æra, and who had such a predilection for the wonderful and did the work so negligently, that it can offer no suitable scale whereby to measure the true value of the original. Most of the quotations, besides, concern the fabulous Indian races and the wonderful products of the country. Regarding several of his statements the advancing knowledge of Indian archæology has sufficed to show that they had not been invented by the author, but that they originated in fictions current among the Indians. Accordingly, the accusations of mendacity heaped upon him by the ancients, with reference to his book on India, have been generally withdrawn; but it would be going too far to absolve him entirely from lying, although in most cases his corruptions of the truth originate in his desire to tell unheard of stories.

He composed his work, which consisted of one book, after his return to his own country in the year 398 B.C.,[3] but how long afterwards cannot be determined. He did not consult Herodotus or any other of his predecessors. Whether his coincidence with Skylax about the fabulous peoples is a plagiarism is dubious.[4] Besides what I shall presently have to say about his Indian reports, it will suffice to mention only what is of essential importance, as it would be unsuitable in this place to enter into detailed researches on as yet unexplainable reports, while, as regards the fabulous nations, it will suffice to point out their Indian origin.

[3] Müller, p. 16.
[4] Schwanbeck's *Megasth. Ind.*, p. 8.

According to Ktêsias, India was not smaller than all the rest of Asia[5]—which is a palpable exaggeration. Like Herodotus he considered the Indians to be the greatest of nations and the outermost, beyond whom there lived no other.[6] Of the Indian rivers he knows strictly speaking only the Indus, for it must remain undecided whether the Hyparkhos be the Ganges.[7] As the Persians had obtained exact information only of the Indus region, we must expect to find that his more accurate communications have reference to that region exclusively. Of the former river he assumed the breadth where it was smallest at forty, and where it was widest at one hundred stadia, while in most parts it was a mean between these two extremes.[8] These figures are, however, without doubt excessive, but one need not be surprised thereat, since at that time no measurement had been made. On the other hand it is correctly stated that it flows through the mountains as well as through the plains.[9] Of the Indian sea Ktêsias had learned that it is larger than the Grecian, but it must be considered as an invention that to the depth of four finger breadths, the surface is so hot that fish on that account do not approach it, but live in the deep below.

It must also be ascribed to fiction that in India the sun appears ten times larger than in other countries, and that the heat there is so powerful that it suffocates many persons; that there are neither storms nor rain in India, but that the

[5] Frag. iii.
[6] Frag. i, 1, 2.
[7] Lassen, *Ind. Alt.* vol. II, p. 562.
[8] Frag. ii and i, 1.
[9] Frag. i. 6.

country is watered by the river; there are on the other hand violent hurricanes which carry away everything that stands in their course.[10] The last remark may be considered as correct, but the assertion that India has no rain is on the contrary false, for it is known to possess regular rainy seasons, whereby the soil is watered. The Indus region is inundated by the river only in the Delta and, to a slight extent, in the upper country, while in the north under the mountains it has heavy rains, and lower down is not unvisited by slight showers. On the other hand, it is correctly remarked that in most parts of India the sun at his rising brings coolness, while during the rest of the day he causes vehement heat.[11]

His statements about the precious stones have already been elucidated.[12] Concerning the iron taken from the bottom of a well, of which iron swords were manufactured possessing the property of turning off hail, clouds and lightning, I have already remarked that they were probably lightning conductors. As to the method of obtaining it there is no information, but there is somehow gold was obtained.[13] Every year a spring filled itself with fluid gold which was drawn from it in one hundred earthen pitchers. It was necessary that they should be of clay, because the gold afterwards congealed, and the pitchers had to be broken in order to get it out. The spring was quadrangular, eleven ells in circumference, and about two yards deep. Each pitcher contained one talent of gold. The sense of this passage can only be that

[10] Frag. i, 2, 5. 8.
[11] Frag. i, 8.
[12] Frag. i, 5 and 2.
[13] Frag. i, 4.

auriferous ores were melted, and that the gold obtained from them was drawn out in a fluid state. That there was a spring, must be a misapprehension, and we must imagine instead that there was a cistern prepared to receive the gold. As a pitcher need not be very large to contain one talent (which is only somewhat more than fifty-three pounds) of gold, this particular may be considered as correct, but no stress need be placed on the statement that this operation was repeated every year. If this supposition is right, it follows that the Indians knew how to extract gold from the ore by melting.

Of the gold it is said also, that it is not obtained from rivers by washing, (which, however, is a mistake), but that it was met with on mountains that stretched far away, and was there guarded by griffins.[14] This, as has already been remarked, is the fiction which had reached the ears of Ktêsias, whereas according to the account given by others it was dug out of the ground by the ants. Of silver-mines, it is said that there are many of them, although not as deep as those in Baktriana. This agrees with the reality, because in India silver mines seem to occur only in Udayapûra in Ajmîr: on the other hand Badakshan, in the upper Oxus valley, is rich in silver.[15] His report would accordingly refer to a more eastern country than the Indus region.

On the seal-ring, *Pantarba*, which is said to have had the property when thrown into the water of attracting other seal-rings and precious stones, so

[14] Frag. i. 12.
[15] Yule's *Marco Polo*, vol. I, p. 166; *Cathay*, p. 595.

that they became connected with each other, the remark may suffice that an altogether satisfactory solution of this story does not seem to have been found.[16] It must also be left undecided what we are to understand by the *elektron* (amber) which during thirty days of the year exuded like sweat from the trees on the mountains into the river Hyparkhos, and which turned hard in its waters.[17] Of this much only can we be certain, that it was a gum exuding from trees, of which there are several kinds in India, especially towards the east—the likeliest quarter wherein to seek for this river.

The mention of this tree leads us to the reports concerning Indian plants, and the products of the vegetable kingdom. The trees producing the oil called *Karpion* have been already treated of.[18] Of the Indian palms it is said that their fruits, which are called nuts, are three times as large as the Babylonian.[19] It is evident that it was some other than the date-palm, and was no doubt the cocoa-palm, which has a nut of the size indicated.

Of the Indian reed Ktêsias has reported that it grows in the mountain regions on the Indus, and is so thick that two men with outstretched hands cannot span it round, and that it is as high as the mast of a large ship.[20] This report agrees with that of Herodotus, only that it gives a more exact description, which may be considered as true, since the bamboo can grow to the height of sixty feet,

[16] Frag. ii. and note.
[17] Frag. i. 15, and note.
[18] Lassen, *Ind. Alt.*, vol. II, p. 564.
[19] Frag. i. 13, and xv.
[20] Frag. i. 6, and vii.

and may be two feet in diameter. Ktêsias was the first who brought to notice that there are male and female reeds; that the latter only had a pith, and the former none; and that the former were more strong and compact, and the latter broader. He mentions also the fact that small boats were made of them, which could hold not more than three men, provided, as is probable, this statement really does belong to him.[21]

The expression, *garments produced by trees*, can only mean cotton garments.[22] Ktêsias has without doubt stated that the Indians from preference use oil of sesame, and it can only be the fault of the author of the extract if the use of this oil, together with that of the oil expressed from nuts, is ascribed to the pygmies.[23] His other statements with regard to the obtaining of oils are evidently fictions.[24] Among these products of the exuberant fancy of the Indians, there may here be appropriately mentioned the story that those living near the Indus obtained a kind of oil from the worms living in that river, said to have possessed the property of setting everything on fire. Some have supposed from this that the ancient Indians were acquainted with fire-arms,[25] but the report must on the contrary be used to show that poetical ideas peculiar to the Indians had already in the time of Ktêsias become known to the Persians. There can scarcely be a doubt that the report of Ktêsias now in question is the corruption of the ancient Indian idea that the possession of

[21] Plin. *Hist. Nat.* XVII, 3.
[22] Frag. i, 22, and xxiv.
[23] Frag. i, 11.
[24] Frag. i, 11, and xxvii, &c.
[25] P. von Bohlen, *Altes Indien*, vol. II, p. 64.

supernatural arms, which they might at times entrust to mortals, was one of the special prerogatives of the gods.[26] The worship of snakes was particularly current in the north-western frontier countries,[27] to which the report of Ktêsias regarding the oil specially relates. It will accordingly be a fire-weapon lent to man by one of the serpent-gods then worshipped, but which was represented to Ktêsias as one that really existed.

For the sake of continuity of subject, I have anticipated what is to be remarked about the reports of Ktêsias concerning Indian animals. Of the products of the vegetable kingdom he had mentioned a *very sweet wine*,[28] by which expression probably must be understood only an intoxicating liquor prepared from sugar and palm-juice, since we know that grapes do not grow in India. Lastly, according to our author, there existed also a tree *Parêbos*, or *Parybos*, which was found only in the gardens of the king, the root whereof attracted everything to itself, such as metals, and birds also, and sheep; birds for the most part being caught by it. The root served also as a medicine against bowel disorders.[29] With this conception may be suitably compared that of divining-rods, by the aid whereof metals were sought to be discovered. What Indian tree is meant is not certain.

Whoever is aware of the great vegetable riches of India cannot fail to remark that the reports of Ktêsias concerning them are extremely scanty.

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[26] Lassen, *Ind. Alt.* vol. I, p. 674, n. 1.
[27] Lassen, vol. II, p. 468.
[28] Frag. i, 29.
[29] Frag. i, 18, and xix.

Possibly the reason for this defect may be partly that the regions best known to the Persians, and consequently to him, are less rich in vegetable products than those of inner India, but the principal reason is to be sought in the negligence and incompleteness of the whole extract, wherein the various subjects follow each other without a proper connexion, as well as in the circumstance that quotations from his book are by accident pretty copious on some subjects and not on others. Thus the extracts are meagre which describe ordinary things, whereas about the extraordinary, much richer extracts have come down to us. Accordingly we cannot absolve the classic writers who have preserved for us passages from the work of Ktêsias from the reproach of having selected precisely those that relate what is extraordinary and wonderful.

This reproach attaches also to his statements about Indian animals—some of those most valued and praised by the Indians, as cows and lions, are not even mentioned in the extracts, but on the contrary those only that are extraordinary and fictitious. It can scarcely be denied that Ktêsias treated of the former. About other animals he had been misinformed. The knowledge of the Indian animal kingdom which was communicated by him to his countrymen is doubly significant for the history of zoology. Firstly, it is certain that Aristotle, the founder of this science, had made use of his reports about Indian animals, and his book therefore contributed, though but slightly, to the materials whereon that eminent genius founded his observations. Secondly, through him several

Indian animals first became known to the Greeks, and he has therefore co-operated so far to propagate zoological knowledge among his countrymen. To represent this addition to science is the business of zoology; for a history of Greek knowledge about India it is sufficient to enumerate the animals which he has mentioned—an exception being allowable only when an animal through some real or imaginary peculiarity appears pre-eminent over others, or when the form of the representation is characteristic of the way the author views things.

Concerning the animal most remarkable to foreigners on account of its size, docility and multifarious uses, the elephant I mean, he had been misled by the Persians into making the exaggerated statement that in war the king of the Indians was preceded by one hundred thousand of them, whilst three thousand of the strongest and most valiant followed him.[30] It can just as little be true that these animals were used to demolish the walls of hostile towns. On the other hand, he truthfully reports what he had seen with his own eyes, that in Babylon, elephants pulled up palm-trees, roots and all. He is the first Greek who mentioned the peculiarity of the female elephants that when they were in heat a strongly smelling fluid issued out from an orifice in their temples.[31] Of the parrots he remarked with charming simplicity that they spoke Indian, but also spoke Greek if they had been taught to do so. The

[30] Frag. i, 3, iv, and v.
[31] Frag. i, 3, and v.

Indian name of the jackal he was the first to communicate to the Greeks under the form, *Krokottos*, and it follows from what he says, as well as from the fables current about this animal, that the Æthiopian kind cannot be meant.[32] The qualities attributed to it, such as that it imitates the human voice, has the strength of the lion, and the swiftness of the horse, show that the jackal already at that time played a prominent part in animal fables, and that such were generally current in India, if there were any need of such an argument.

Of the four yet remaining animals, two must be considered as real, though it is not easy to identify them. The other two have on the contrary been invented but not by the Indians themselves. The wild ass was specially distinguished by his horn, because, of the horns cups were manufactured which protected those who drank out of them from certain kinds of diseases and from poison.[33] He was further distinguished from solid-hoofed animals by the gall on his liver and by his ankle-bone. The first mark suits the rhinoceros, as it possesses a large gall bladder, but not the second, because all quadrupeds have ankle-bones. This, however, may only be an error of the author, though one that is surprising since he was a physician and had himself seen such ankle-bones. According to him, they were red, which is likewise false. The great strength attributed to the animal points to the rhinoceros, but not the great swiftness. At the same time the name, *kartazonon*, does

[32] Schwanbeck, *Megasth. Ind.* p. 3. The Greek is a form of *kotthâraka* from *kroshṭuka*, a jackal.
[33] Frag. i, 25, 26, and XXV.

not furnish us with any certain means of identification. The explanation of this word from new Persian is not tenable—we might rather think that Ktêsias had altered the Indian name of the rhinoceros, *Kaḍga* (which can be easily changed to *Kharga*) to *Karta*, in order to assimilate the sound to that of Greek words whose significations are very suitable to the animal.[34]

By piecing these remarks together it would appear most probable that by the wild ass is to be understood the rhinoceros, because there is no other Indian animal which the description suits better. If Ktêsias attributes to it a red head and a white body, whilst its colour is really grey-brown, he had perhaps been so informed. With reference to this so-called Indian unicorn, and also to the two fabulous animals, the griffin and the martikhoras, I have already remarked that it is incorrect either to recognize them in the wonderful animals of Persepolis, or to attribute to them a Baktro-Indian origin. In opposing this view, I have shown that the similarity of the sculptured animals to those described by Ktêsias is only general—that in both cases the animals have been composed from parts of such as were real, and further that an ethico-religious symbolism through miraculous animals was unknown to the Indians. The conjecture there thrown out that the old Persian miraculous animals are of Babylonic-Assyrian origin, have been confirmed by the recent discoveries at Nineveh.

About the bird, *Dikairos*, which was not larger

[34] καρτα strong, and ζῶον animal.

than the egg of a partridge, the dung of which was dug up, and first produced sleep and afterwards death,[35] I can say nothing more satisfactory than others. That it is not fictitious appears from the fact that the King of India had sent some of it to the King of Persia, who preserved it as something very precious, because it was a remedy against incurable diseases. That opium, as has been suggested, cannot be meant by it, is certain, since the cultivation of that drug was introduced much later into India. It would be futile to try to explain the name because it is explained by the word *just*, and has been altered to assimilate its sound to that of a Greek word.

If the *griffins* have been indicated as Indian animals,[36] there is no confirmation of this discoverable in the Indian writings—and so the griffins must be classed along with the Issedonians,[37] the Arimaspians, and other fictions of the more northern peoples, which had found admission also among the Persians, where they survived till later. Just as foreign to the Indians is the *Martikhoras*, whose name is correctly explained as *the man-eater*,[38] but in old Iranian, because *Martija-qâra* has this meaning, but the second part is foreign to the Indian language. If Ktêsias has reported that he had seen such an animal with the Persian King to whom it had been presented by the Indian king, he cannot in this instance be acquitted of mendacity.

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[35] Frag. i, 17, and xviii; the name is also written *Dikeros*.
[36] Frag. i, 12, and xiv.
[37] Lassen, *Ind. Alt.*, vol. II, p. 609.
[38] Frag. i, 7, and viii—xi; Herodot. III, 116; IV, 18, 27.

Since he has specified a pretty large number of Indian animals without exhausting the list, and has also described some of them minutely, if we may judge from the details which have been preserved, we may conclude that he had also treated at large of the manners and customs of the Indians. From this portion of the work which, had it been preserved, would have interested us most of all, we cannot expect to have learned anything about those subjects which we do not already know, but light would have been thrown upon the communications which had at that time reached the Persians from India, and upon the nature of the ideas they had conceived regarding the inhabitants of India. But unfortunately we possess only very scanty extracts on such topics, while, on the other hand, there are tolerably complete repetitions of his reports of fabulous peoples.

Of the Indians he correctly asserted that they had their black colour not from the sun, but from nature.[39] As a proof he adduced the fact that he had with his own eyes seen white Indians, viz. two women and five men. He mentioned their great justice, their laws and customs, their love for their sovereigns, and their scorn of death. Nothing shows so plainly how little the way in which the extracts have been made is to be relied on, as the omission of these very subjects, with the exception of four of the less important usages. The first is that the Indians went on pilgrimage to a holy place distant fifteen days from the Sard mountains, situated in an uninhabited region where

[39] Frag. i, 9.

they worshipped the sun and the moon. During the festival the sun is said to have afforded them coolness for thirty-five days, so that they might be able to perform all the rites and return to their homes unscorched by his heat. There can be no doubt as to where this place lay. It was among the Vindhyas, one of whose off-shoots are the Sardian mountains. It is self-evident that this can only have been an isolated worship of the two luminaries,[40] probably by a barbarous tribe, to which also the legend of the cooling down of the temperature may have belonged.

The second custom mentioned is connected with the idea formed by Ktêsias of the bodily constitution of the Indians. They attained an age of 130 or 140 years, and the oldest of 200. None of them suffered from headache, eye diseases, toothache, sore mouths, or putrid ulcers. In India there was a quadrangular well, enclosed by rocks, wherein the Indians of high rank bathed along with their wives and children. It had the property of throwing out again upon the bank not only the bathers, but everything else, except gold, silver, iron and copper. It is called in India *balladê*, which meant *useful*. This word is really Indian, for in Sanskrit *balada* means *strength-giving*. From this report we learn the unimportant fact that the Indians had discovered the healing power of *mineral* wells.

Another well had the peculiarity that the water drawn from it congealed to the thickness of cheese.[41] If three obols weight of this was tri-

[40] Frag. i. 8.

[41] Frag. i, 14.

turated to a powder and being put in water was given as a dose to an inculpated person, he confessed all his transgressions. The king used this as a means to bring the accused to a confession. Those found guilty under the ordeal were condemned to die of starvation, and the innocent were dismissed. This particular is remarkable, because the Chinese pilgrim, Fah-hian, relates something similar regarding Udyâna, a country west of the Indus and to the north of Peshawar. He says it was the custom there, if a doubt existed about the guilt of an accused person, to remove the doubt by administering to him a medicinal drink; those guilty of a capital offence were banished. Pliny had much earlier reported something similar of an Indian plant.[42] Guilty persons who had swallowed pills prepared from its roots and administered in wine, were during the night tormented by visions, and confessed all their transgressions. Although the origin of the drink mentioned by Ktêsias may be incorrect, there can be no doubt but that it was used for judicial purposes, as it is confirmed by the other two witnesses. Of such ordeals, called *divya* and *pariksha*, several are adduced in the codes of law.[43] Among these, poison also occurs. If the accused, after swallowing the dose, felt no hurtful effects ensuing, he was declared innocent, so that the report of Ktêsias is justified by the Indians themselves.[44]

This, however, cannot be said of the fourth custom mentioned in the fragments of the work; that in

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[42] *Hist. Nat.* xxiv, 102.

[43] Manu, *Dharmaś.* VII, 114-116; Yâjn. *Dharmaś.* II, 95ff.

[44] See Stenzler, *Zeitschrift d. D. Morg. Ges.* vol. IX, p. 661.

hunting hares and foxes, the Indians did not use dogs, but eagles, crows, and vultures, which they trained for that purpose.[45] For this practice the Indian writings afford no confirmation, though it by no means follows that the report is untrue. It is only doubtful whether eagles can be so tamed. It would be important to know whether from an oversight on the part of Aelian, who alone has preserved this report, vultures have not been substituted for falcons; in that case this custom would be one which the Indians had in common with the Thrakians and the ancient Germans.

With regard to the Aryan Indians we learn nothing from the extracts from the work of Ktêsias, but the fact already noticed, that they were white. He invariably speaks of but one king of India[46]; but from this we must not conclude that at that time Western India formed a single state. It would rather appear that Ktêsias did not care to treat of the separate kingdoms.

The fabulous peoples are divided into two classes, one purely fictitious, and the other embracing the aboriginal tribes that have obtained their name from some one peculiarity, and in one particular instance this name is Greek. Of the first class Skylax had already mentioned several. There is but this one fact with reference to these tribes which is significant, that since the fictions regarding them had been propagated to foreign nations so early as the time of Skylax, they must have been still earlier widely current among the Indians. It will therefore be sufficient, if, without

[45] Frag. xiii.

[46] Frag. i, 14, 28, 31, &c.

treating of them specially, I content myself with merely establishing their claim to be of Indian origin.[47] When Ktêsias, following no doubt the precedent of the Persians, reported of one of these tribes that it was a very brave nation, and that five thousand men of them followed the king of the Indians as archers and lancers, so far from seeing in this circumstance a reason to consider them a real nation, as in the great epic the one-footed men brought gifts to a king, we shall only find a

[47] The Ἐνοτίκτοντες—the *once-bearing*–seeTzetzes, *Chil.* vii. 636, Frag. i. and xxx, are called in Sanskrit *Ekagarbha*, and inhabit the eight *varshas* or divisions of the terrestrial heavens: *Bhág. Puráṇa* v, 17, 12. According to an earlier opinion the *varshas* were parts of the world. Whether Ktêsias also mentioned the one-eyed *Ekalochana*, who appear in the great epic, is doubtful. Conf. Tzetzes, *Chil.* ibid. and *Mahâb.* III, 297, v. 16137. But both do mention the Indian *Karṇaprâvaraṇa*, or those who used their ears as a covering, and who dwelt in the southern region. By Skylax they are called Ὠτόλικνοι, *i.e.* having shovel-sized ears, Tzetzes, *Chil.* vii, 631, 638. Ktêsias (frag. i, 31) does not seem to have known their name, but he says they had eight fingers on each hand, and eight toes on each foot, a feature wanting in the Indian accounts, but which is certainly an Indian idea. Megasthenes had translated the Indian name by Ἐνωτοκοῖται, *i.e.* such as slept in their ears: (see *Ind. Ant.* vol. VI, pp. 133-4). The Σκιάποδες are mentioned by Skylax, Hekataios, and Ktesias,—by the second as in Ethiopia, with the frequent attribution of Indian fictions to Ethiopia: Tzetzes, *Chil.* vii, 629 f.; Philostrat. *Vit. Appolon.* vii, 14; Ktês. frag. xxvii, or Müller, *Ctes. Frag.* 89, p. 106. They have not yet been identified in Indian writings: their name must have been *Chháyápâda*. Possibly they were considered to have feet large enough to overshadow them. The predecessors of Ktêsias had not mentioned the one-footed race called *Ekapâda*, who were able nevertheless to run fast—frag. xxx. The passage relating to them in the *Mahâbhârata*, according to which they lived in the north, is cited by Lassen, *Ind. Alt.* vol. I, p. 1026n., and that from the *Râmâyaṇa* in the *Zeitschrift f. d. k. d. Morg.* vol. II. p. 40. Pliny (*Hist. Nat.* VII, 2.) incorrectly considers them to have been the same as the *Sciapodes*.

new proof of the wide dissemination of such fictions at that early period.

It will be suitable here to mention that Ktêsias was the first Greek who had received intelligence of the holy country of the Uttara Kuru, although considering the incomplete state in which his work lies before us, this can only be shown by the help of the native writings. He had, to wit, stated that there existed a fountain called Silas, in whose waters even the lightest substances that were thrown in sank to the bottom.[48] Now, this is the river Śilâ or Śailodâ which one must cross before he can reach that country. It was believed that nothing would float or swim in its waters because by contact with them everything was transmuted into stone. It was only possible to effect a passage by means of the Kîchaka-reed which grew there. The Greek representation offers itself as an inversion of the Indian fiction; if anything that came into contact with the water was changed into stone, it must have become as heavy as stone and sunk to the bottom. The Greeks accordingly supposed that the lightness of the water was the cause of its being innavigable.

In the extant excerpts there is no mention of the Hyperboreans, who, as we shall afterwards show, answer to the Indian Uttara kuru. According to Megasthenes, they lived one thousand years, but according to the Indian view one thousand

[48] Frag. xxviii. Megasthenês also mentions a river Silas flowing from a source of the same name through the country of the Sileoi, and so light that everything sank in it. The Śilâ is mentioned also in the *Mahâbh.* VI, 6, v. 219, but north of Meru.

and even ten thousand years.[49] Accordingly it is not at all impossible but that Ktêsias has mentioned them under the name of M a k r o b i o i, who lived four hundred years. These are attributed also to Ethiopia by Herodotus[50] and other writers of later date, but are probably of Indian origin.

The accounts given of the real tribes deserve more consideration, because from them several particulars appear which shed over the aborigines and their contact with the Arian Indians a light all the more unexpected, as it has been the common practice to deny all value to the statements advanced by Ktêsias in this connection.

Among the real tribes was one that was black, and dwelt above the river H y p a r k h o s, probably the Ganges.[51] They spent their days in idleness, ate no corn, but lived only on the milk of kine, goats and sheep which they maintained in great numbers. This notice is interesting, in so far as it shows that on the upper Ganges, or more correctly in the Himalaya, there still existed in those days black aborigines, as the great Epos also knows them there. It must be considered as an exaggeration that they drank no water, and that though not agriculturists, they subsisted also upon fruits. The fullest reports are those relating to the K y n a m o l g o i or K y n o k e p h a l o i, the dog-headed,[52] who must on account of this peculiarity being attributed to them have particularly

[49] Frag. xxx; Pliny, *H. N.* VII, 2, has confounded the Pandore with the Mandi of Kleitarkhos and Ktêsias. See Schwanbeck's *Megasth. Ind.* p. 71; *Ind. Alter.* vol. I, p. 797.

[50] Herodot. III, 17. [51] Frag. i, 24.

[52] Frag. i, 20, 22, 23, and xxi, xxii, xxiii.

attracted the attention of the classical authors. They were widely propagated, because they dwelt near the sources of the Hyparkhos, as well as in Southern India; their number is stated to have amounted to one hundred and twenty thousand. They were black, and the teeth, tails and voices of dogs, as well as their heads, are attributed to them. They understood, however, the language of the Indians. The reason for their name and their fictitious properties is evident from the circumstance that they kept big dogs for hunting wild oxen and other wild animals. If the use of dog-milk is attributed to them, this may have also been merely an invention, because it is said elsewhere that they used also the milk of goats and of sheep. The other things related of them show that they were a real nation, a tribe of the black aborigines.

They were acquainted with but few of the technical arts, had no houses or beds, but dwelt in caves and slept on couches of straw, leaves, or grass. They knew how to tan hides, and the men as well as the women wore very fine garments manufactured from them. The richest only possessed linen. They kept a multitude of asses, goats and sheep, and the greatest number of the latter constituted their wealth. Besides milk they used also as food the fruit of the Siptakhora tree, which they dried and packed up in plaited baskets and exported to the other Indians. They were very fast runners, good hunters, archers and hurlers of the javelin. They lived especially on the produce of the chase. The flesh of the animals which they killed, they roasted in the sun. Protected by their inaccessible mountains,

they were not attacked in war by their neighbours; they are represented as just men and harmless. They are said to have reached the age of one hundred and seventy years, and some even of two hundred. They carried on trade with the civilized Indians in their neighbourhood, and stood in a free relationship with the Indian king. To him they brought annually two hundred and sixty talents of dried fruits of the Siptakhora tree on rafts, and as many talents of a red dye-stuff and one thousand of elektron or the gum exuding from the Siptakhora tree. To the Indians they sold these wares, and obtained from them in exchange bread, oatmeal, cotton-clothes, bows, and lances, which they required in hunting and killing wild animals. Every fifth year the king presented them with three hundred bows, three thousand lances, one hundred and twenty thousand small shields, and fifty thousand swords.

This description throws a clear light upon the position held by the Indian aborigines towards the kings of the Aryan Indians, on their mutual relations, on the intercourse of the civilized Indians with their barbarous countrymen, and the civilizing influence which they exercised upon them. Secured from subjugation in their inaccessible mountains, the latter must nevertheless have been glad to live in peace with the neighbouring kings, and to propitiate them by presents, and the former to make them feel the superiority of their power. On account of the need for the means of subsistence, and for the means for pursuing their occupations, which they procured from their civilized neighbours, the aborigines were obliged to accustom

themselves to have intercourse with them, and to afford them also an opportunity, and to open a door for the admission of their doctrines and laws among them.

The Indian name of this people Sunamukha, *dog-faced*, has been discovered in a MS. which has not yet been published.[53] This tribe, according to it,[54] dwelt on the Indus. The Καλύστριοι considered by Ktêsias to be synonymous with it cannot be satisfactorily explained from the Sanskrit; but it may have reached us in a corrupted form. To deny that the Aryan Indians may have given to a nation which they despised a name taken from the dog would be unreasonable, because the dog was a despised animal, and the name Svapâka or Svapaka, *i. e.*, feeder of dogs, designates one of the lowest castes. Nor is there anything to object to the view that one of the aboriginal tribes was specially addicted to the rearing of dogs, which were needed for hunting, seeing that the wild dog is widely propagated throughout India and occurs in the Deccan, and probably also in Nepaul as well as in the south and in the north, where the Kynamolgoi dwelt. This tribe also has been transferred to Ethiopia and Libya.[55]

The third of these tribes are the Pygmies, whose name is Greek, and means 'a fist long.' They are mentioned by Homer, and as fighting

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[53] Wilford, *As. Res.* vol. VIII, p. 331, from the *Prabhâsakhanda*.

[54] Vans Kennedy explained this by *Kâlavastra*, clothed in black, but the meaning does not suit.

[55] Herodot. IV, 191, and Agatharkhides, p. 44, ed. Hudson, who has drawn his account from Ktêsias.

with the cranes.[56] It hence appears that the name has been transferred to an Indian people. The Indian Pygmies are described as very small, the tallest of them being two ells in height, but most of them only one and a half. They dwelt in the interior of India, were black and deformed, had snub noses, long hair and extraordinarily large beards. They were excellent archers, and three thousand of them were in the retinue of the king. Their sheep, oxen, asses and mules were unusually small. They hunted hares and foxes, not with dogs, but with eagles, ravens, crows and vultures, like the Indians, followed the Indian laws, and were just. They agreed further with the Indians in using both sesame oil and nut oil, as already mentioned. This is all that is stated regarding them in the fragments of Ktêsias. To determine what Indian people is meant by this name, it must further be mentioned that Megasthenês ascribes the battle with the cranes to the Trispithamoi, *i. e.* men three spans long,[57] a name by which he could only designate the Pygmies, and which he had probably selected because it was an old word. Ktêsias may therefore be considered as one of those writers who mentioned the battle of the Indian Pygmies with the cranes. Now the Indians ascribe to the Garuda, the bird of Vishnu, enmity towards the people of the Kirâta, which for this reason is called Kirâtâśin, *i. e.* the devourers of the Kirâta, and the name of this people has also the meaning of *a dwarf*. It hence appears that the Kirâtas were small men in comparison with the Arian

[56] *Iliad*, III, 3ff.
[57] *Ind. Ant.* vol. VI, p. 133, note †, and p. 135.

Indians, and may consequently have been easily confounded with the Pygmies. The form of the bird of Vishnu, as described by the poets, does not exactly correspond with a real bird; in the pictures the form of a bird almost entirely yields to that of a man. There is nevertheless some similarity to an eagle and to a vulture as well as to a crane. If in mythology a simple bird of this kind usually only occurs, it is to be remarked that it passes at the same time for the father and king of the divine birds, and there is nothing to hinder us from believing that, according to the ideas of the people a battle of this bird with the Kirâta was thought to have occurred. If the remark that they lived in the interior of India does not agree with their actual position, which is assigned to the east of Bengal, in the Himâlaya, and further to the north, it must be understood that foreigners had attributed a wider extension to the name so that it designated even a people in Orissa.[58] From this further application of the names several characteristics attributed to the Pygmies explain themselves, which partly suit the true Kirâtas, who like the Bhuta people are beardless, but on the other hand wear long hair. Among them occur also the flat noses,[59] but not the black complexion by which the Gonḍa and other Vindhya tribes are on the contrary distinguished, so that here also a commingling of characteristics must be assumed. Both these people, however, are distinguished by their shortness of stature. If the

[58] *Peripl. Mar.* c. 62; *Ind. Ant.* vol. VIII, p. 150.

[59] Wilford. *u. s.*, mentions the *chipitanasika*, 'snub-nosed.'

smallness of the Pygmies has been ascribed to their cattle also, it must simply be considered as an enlargement to the account made by foreigners. As we have seen above that the Arian kings kept female Kirâta slaves and hunters, while the Pygmies are described as very brave and hunters of wild animals, and even in later times, the people of that race appear in the royal retinue, the Greek report is confirmed in this point also, while it must further be correct in stating that, though not all, yet at least one tribe of this people had adopted the laws of the Arian Indians.

The Pygmies with their battle against the cranes have also been transferred to Ethiopia[60] from their original home in India. Whether the legend concerning them had already reached the Greeks at the time when the poems of Homer were composed, may be left undecided.

The preceding examination of the narrative of Ktêsias (which has reached posterity in so abridged and incomplete a form, and the author whereof had been accused by his own countrymen of mendacity) abundantly shows that Ktêsias has in most cases only repeated statements as he heard them from the mouths of the Persians, who themselves had received them from Indians who sojourned in their country, and so we have the reports, not directly from the Indians themselves, but from the Persians. From this circumstance, it is evident why the names, as far as they have been explained, are, with a single exception, Persian, and why some names attributed to the Indians are foreign. If we consider the cir-

[60] Hekat. *Frag.* 266, Müller's ed. p. 18.

cuits these accounts have made in reaching Greece from India, we cannot but be surprised that in general they still bear the stamp of their Indian origin. As has been shown, Ktêsias cannot be absolved from the charge of having in some instances adorned the statements he received and of having even allowed himself to tell untruths. He has also transferred Greek notions to Indian subjects, at least in the matter of the Pygmies. If we however consider his book in its original and complete form, then we see that he must have given a tolerably complete representation of the products of Western India, and of the customs and usages of the inhabitants, as well as several notices of the interior of the country. A few details serve even to elucidate Indian affairs, and there were no doubt many such, which have been lost, because after the Greeks had become more closely acquainted with India in the time of Alexander the Great, his work had been neglected by his countrymen. But the special significance of his narrative does not consist in these isolated elucidations of Indian antiquity, but in the fact that he had communicated to his countrymen the mass of the knowledge on Indian matters and the form which they had assumed among the Persians, and had marked thereby the extent of the knowledge gained regarding India before the time of Alexander. His work may have contributed to increase the desire of the Greeks to investigate foreign countries, but it exerted no influence on the development of geographical science, and just as little on the expedition of Alexander, as has already been remarked.

APPENDIX.

On Certain Indian Animals.

From Kosmas Indikopleustes[61] *De Mundo*, XI.

1. *The Rhinoceros.*

This animal is called the rhinoceros from having horns growing upon its nose. When it walks about the horns shake, but when it looks enraged it tightens them, and they become firm and unshaken so that they are able to tear up even trees by the roots, such especially as stand right in their way. The eyes are placed as low down as the jaws. It is altogether a most terrible animal, and is especially hostile to the elephant. Its feet and its skin closely resemble those of the elephant. Its skin, which is dry and hard, is four fingers thick—and from this instead of from iron some make ploughshares wherewith they plough their lands. The Ethiopians in their language call the rhinoceros *arou* or *harisi*, prefixing the rough breathing to the *alpha* of the latter word, and adding *risi* to it, so that the word *arou* is the name of the animal, while *harisi* is an epithet which indicates its connexion with *ploughing* arising from the configuration of its nose and the use made of its hide. I have seen a living rhinoceros, but I was standing some distance off at

[61] A monkish traveller of the 7th century.

the time. I have also seen the skin of one, which was stuffed with straw and stood in the king's palace, and I have thus been enabled to delineate the animal accurately.[62]

2. *The Taurelaphos or Ox-deer.*

This is an animal found in India and in Ethiopia. But those in India are tame and gentle, and are there used for carrying pepper and other stuffs packed in bags; these being slung over the back one on each side. Their milk is made into butter. We eat also their flesh, the Christians killing them by cutting their throat, and the Greeks by beating them with cudgels. The Ethiopian ox-deer, unlike the Indian, are wild and untameable.

3. *The Camēlopardalis or Giraffe.*

This animal is found only in Ethiopia, and is, like the hog-deer of that country, wild and untameable. In the royal palace, however, they bring up one or two from the time when they are quite young, and make them tame that the sight of them may amuse the king. In his presence they place before them milk or water to drink contained in a pan, but, then, owing to the great length of their feet, breast, and neck they cannot possibly stoop to the earth and drink unless by making their two forelegs straddle. When they make them straddle they can of course drink. I have written this from my own personal knowledge.

4. *The Agriobous or Wild Ox.*

This is an animal of great size and belongs to

[62] Referring to the picture of the animal in his book.

India, and from it is got what is called the *toupha*, wherewith the captains of armies decorate their horses and their standards when taking the field. They say of it that if its tail be caught by a tree it no longer stoops, but remains standing through its unwillingness to lose even a single hair. On seeing this the people of the neighbourhood approach and cut off the tail, and then the creature flies off when docked entirely of its tail.

5. *The Moskhos or Musk-deer.*

This is a small animal, and is called in the native dialect the *Kastouri*.[63] Those who hunt it pierce it with arrows, and having confined the blood which collects at the navel, they cut the navel off, that being the part which has the pleasant fragrance known to us under the name of musk.

6. *The Monokerôs or Unicorn.*

This animal is called the unicorn, but I have never set eyes upon it. I have however seen *four* brazen statues of it in Ethiopia, where they were set up in the royal palace—an edifice adorned with four towers. From these statues I have thus delineated the animal. They say of it that it is a terrible beast and invincible, having its power all lodged in its horn. When it perceives that its pursuers are many and that they are on the point of catching it, it springs down from the top of some precipice, and during the descent through the air turns itself in such a way that the whole shock of the fall is sustained by the horn which

[63] This is still its Indian name.

receives no damage thereby.[64] The scripture refers to this peculiarity, which says: *save me from the mouth of lions and my humility from the horns of unicorns*; and again, *the one beloved as the son of unicorns;* and again in the blessings of Balaam wherewith he blessed Israel, he says twice over: *God led him out of Egypt even as the glory of the unicorn*, thus bearing witness to the strength and boldness and glory of the animal.

7. *The Khoirclaphos or Hog-deer, and the Hippopotamus.*

The hog-deer I have both seen and eaten. The hippopotamus however I have not seen, but I have had in my possession teeth of it so large that they weighed about thirteen pounds. These teeth I sold here. I saw many both in Ethiopia and in Egypt.

8. *Piperi—Pepper.*

This is a picture of the pepper tree. Each separate plant clings for support to some tall tree which does not yield fruit, being very weak and slender like the delicate tendrils of the vine. Each cluster is enveloped within a couple of leaves. It is perfectly green like the colour of rue.

9. *Argellia*[65] *or the cocoanut-tree.*

There is another tree of this sort called *argellia*, that is—the tall nut-trees of India. It differs in no respect from the date-palm except in being taller and thicker and having larger leaves. It pro-

[64] The ibex is said to fall in such a way that its horns sustain the force of the impact.

[65] The initial *n* must have dropped out as the word no doubt transliterates the native term for the cocoa, *narikel*.

duces no other fruit than two or three and as many nuts. The taste is extremely sweet and pleasant, being like that of the kernels of green nuts. The nut is at first full of a deliciously sweet water which the Indians therefore drink instead of wine. This very sweet beverage is called *rhongkhosoupha*. If the fruit is gathered at maturity, then so long as it keeps its quality, the water in the course of time hardens upon the shell, while the water in the centre retains its fluidity till it finally disappears. If however it be kept too long *without being opened*, the concretion on the shell becomes rancid and unfit for human food.

10. *Phôkê, Delphis, Khelônê—The Seal, the Dolphin and the Tortoise.*

When at sea we use the seal, dolphin and tortoise for food should they chance to be caught.[66] The dolphin and tortoise we kill by cutting their throat, but we cut not the throat of the seal, but despatch him with blows as we do large fish. The flesh of the tortoise, like that of the sheep, is dark-coloured; that of the dolphin like the pig's is dark coloured and rank; that of the seal like the pig's is white, but not rank.

[66] According to the recipe for making hare-soup—"First catch your hare."

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ADDITIONAL NOTE.

In frag. XIII p. 43 it is stated that eagles were trained by the Indians to hunt hares and foxes, and Lassen (p. 81) expresses doubt as to whether eagles could be so far tamed. Here however Ktêsias must be judged to have written according to fact, for in Upper India eagles are trained to this very day for the purpose mentioned. Sir Joseph Fayrer informs us that when the Prince of Wales visited Lahore, there were among the people collected about Government House some Afghans with large eagles trained to pull down deer and hares. They were perched, he adds, on their wrists like hawks.

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* n means *note*.

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